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THE WORLD'S GREAT EMPIRES:

A COURSE OF

EIGHT LECTURES,

BY

MRS. L. C. McKINSTRY.

PRESENTING A FULL HISTORY OF EACH OF THE FOUR GREAT EMPIRES WHICH HAVE SUCCESSIVELY HELD SWAY OVER ALL NATIONS IN THE WORLD'S HISTORY—THE BABYLONIAN—THE MEDO-PERSIAN —THE GRECIAN AND THE ROMAN; CITING THE PROPHECIES OF THE BIBLE WHICH APPLY TO THEM, IN THE ORDER IN WHICH THEY OCCUR, AT THE CLOSE OF EACH LECTURE. THE FINAL LECTURE BEING DEVOTED TO THE FIFTH EMPIRE (YET FUTURE),—THE KINGDOM OF THE MOUNTAIN.

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PREFACE.

ANOTHER book, among many, is here presented to the public; a book which has grown *out of* and *into* providential circumstances.

It is, as it purports to be, a course of lectures of THE WORLD'S GREAT EMPIRES, and is but the written counterpart of verbal lectures which the authoress has been giving during the last three years, in different places, except that in the book the lectures are more full and complete than they have been as given on the platform, where want of time has often made brief what in the book is more elaborate and complete, when necessary, for the interests of the subjects presented.

To facilitate the study of the subjects presented, the system of marginal notes has been adopted for the book, by which all the important events, names and dates can be traced readily, so that what is in the text of the book can be the more readily found. As there are only eight lectures, there are eight divisions of the book, and therefore the marginal notes are of the greater value. One can readily see at once the importance of these notes, and the increased value which they give to the book.

The character of the book is peculiar to itself: no other similar one ever having been published.

It is *Historical-Prophetical*, and covers in its themes those GREAT EMPIRES which in their order have arisen on the earth, and have *borne rule* over all minor kingdoms, and have spread themselves everywhere, wherever they could find a government of man's to control.

These Empires — the BABYLONIAN, MEDO-PERSIAN, GRECIAN and ROMAN — are considered naturally in the order in which they have existed from ancient times to the present, in consolidated form, or in broken and divided factions, till the territory has been surrendered, with its inhabitants, to their conquering successors.

The great kings who have reigned, and then have left their crowns to successors with a promptness as marked as that with which they assumed those diadem-insignia of royalty, are noticed and named, and the facts and dates are given as accurately as it is possible to give them, and the statements of facts are reliable.

They are given in a simple, direct manner, that they may be the better comprehended.

Many historians are too complex. They carry along too many lines of contemporaneous events together, and thus confuse the mind; and it is found that this plain, direct manner is more attractive and instructive, because more comprehensive and comprehendable.

But the authoress did not intend to present her lectures in this form before the public, and even the oral lectures have been the outcome of Providence, rather than of design.

The lectures were therefore never written until after they had been several times repeated, and then, at first, only by a stenographer.

Nothing was committed to memory to be repeated *verbatim*, but simply collecting the facts, they have been presented as utterance has been given.

But the demands increased that the lectures should be given in different places; and, finally, that they should be put into this more permanent form.

An experienced stenographer was therefore employed, Elder C. E. Barnes, of Salem, Mass., and a part of the lectures were taken down and written out by him, which was the beginning of what is finally in this book, although much more full here than as at first written out, and better adapted to the wants of the reader.

The object in view in giving the lectures, both oral and written, has not been merely to search history, but to show how history has been only the servant of God to wait on his prophetic word, and also to show that prophetic utterances, made long before the historic events have transpired, were all faithful premonitions of what was to come; not guesses, even shrewdly made, to be dependent upon contingencies, and which cluster around present probabilities; but statements of what would be, even to the farthest bounds of time, unlimited by any apparent probabilities, often contrary to what seemed likely to occur, and having more reference to the then more remote ages than to that present time.

The method of presenting these themes is however reversed from the order of God's original methods, and yet is in harmony with Him. He gave his prophecies first; then the historic events came up to fill, like melted metal, the mould which prophecy had prepared for them; but here the history is given first, *without reference to prophecy*, because men do not deny the facts; and then the prophecy is noticed, *with reference to history*, that it may be seen, *following* the statements of the facts, whether the prophecy has been cheated of its fulfillment, or whether it has been revoiced in responsive "Historic Echoes." Man has unwittingly done his work without design of fulfilling prophecy, and in ignorance of the declarations which have directed his steps, and it is of the deepest interest to see

what his course has been, and then to lift the veil, and see how wonderfully the man and his work have been pre-figured, or pointed at by the index finger of prophecy.

It is true that much of the language of prophetic utterance pertaining to these governments, is in symbols, which are not as plain and easy of comprehension as literal language would be, but there is evident design in this, that these symbols may be better understood in the light of the events which they pre-symbolize.

But some of the symbols are not so difficult as others; while none of them are to be considered as forever incomprehensible.

Notable among all the symbols, is that of the human form, in metallic departments, as described in the *Second* chapter of Daniel.

It is the *human form*, representing *human* governments, and it will stand, invulnerable and indisputable, to the end of time; the plainest, best representation possible of governments which have been originated by *men*, whose form that image is.

There are also the plainest statements of language which are made prophetically, and *they* are considered, and cannot be mistaken in their application to the historic events, because they so directly state what the coming events shall be; so as to startle one who has first heard the history, and then hears the prophecy read which applies thereto.

There are also *plain statements* to be found in the Bible, which are closely associated with the symbols, and which so definitely explain the applications of those symbols to history, that when the events which they thus prefigure transpire, the proper application of the symbols which apply to those events may be clearly apparent.

All these facts are recognized in this book, and we are taken along the march of time and of armies, and through the history of nations, over the road which God's seers had travelled in vision, and are made to feel that God makes good what he has spoken, and that, as in his prophecies he has foretold the *beginning* of nations, he has also foretold their *end*, and has limited the time of the reign of these human rulers, and designated what the order of succession should be, and what should follow after all those *human* governments have passed away.

The *Fifth Empire* is therefore considered, as well as the *four others;* which the prophecy as plainly designated, when, at first, in the earliest symbol given, those four human dominions were placed in their succession. Not *in that succession*, but, yet *to succeed* them. So The World's Great Empires, herein considered, are *five*, and the last, which has as yet no more existence in history than the others had before their supremacy, is as really *to follow* them as they were to take their place in the regular succession; and it is to stand as long as the

prophecy concerning it designates; and prophecy *as plainly* designates the duration of *this* empire and *who* is to sit upon the throne of it to reign, as it has designated so remarkably, even to the fulfillment of its pre-voiced representations, the *duration* and *rulers* of those other empires which have filled the place prophecy assigned them, and have gone down the stream of the ages to the past, marked with both *pre* and *post* characterizations, with prophecy, which stood sometime long centuries, waiting the coming of its historic counterpart, and the history which brought the events predicted into being, both claiming them, and both interlocked around them; the prior designation and claim of prophecy holding the historical claim in serviliance to its higher one of pre-annunciation.

This *fifth* Empire has certainly kept prophecy waiting long, but it shall not wait in vain, nor much longer be kept unmated by its historic counterpart.

There can then be no question but that the themes herein presented are of the gravest importance. The records of history are sure evidence of the lapse of time, and the utterances of prophecy are proof that the events recorded were known beforehand, and that each of them has been placed, like hour-marks on the dial of the great clock of history, to designate how the time passes, until at last the final hour will be struck, and the clock stop, not to repeat those hours again; while unmeasured duration goes on forever.

Then may this book go forth to be
Instruction to the seeking soul:
That all may by its tracings see,
How onward, time's vast ages roll;
How near the final tale is told;
How much of meaning *our times* hold;
How comes the Fifth Great Monarchy;
What that Great Empire is to be;
When comes the King, to take His throne,
And all his waiting ones to own.

God grant his blessing on the book;
On all who on its pages look:
On all who read or scan its lines;
That, as the sun, resplendent, shines,
Truth, the bright light of God may be
The beacon, which the world may see;
And show how history's harnessed car,
Driven through all the centuries far,

Carries, unwitting, God's pre-told
Out-sounded utterances of old;
And shows how men unmindful, do
Work, well to prove the great seers true:
And so may grace all readers bring,
Into the presence of the King.

L. C. McKINSTRY.

Boston, June 1st, 1883.

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NOTE.

We have made extensive and careful research, in order to place the historical statements of these lectures upon a thoroughly reliable basis, and have, therefore, consulted the most substantial historians whose writings are extant, comparing their statements with great care, that we might know the facts, and present them with confidence.

Chief among these historical authors are, Herodotus, Xenophon, Josephus, Eusebius, Rollin, Jones, Adams, Gibbon, Goldsmith, Willard, Smith, John Von Muller and J. S. C. Abbott.

Beside these, we have consulted Cyclopedias, and many other historians of note and reliability.

It is perhaps necessary to make special mention of our authority for giving the history of the Babylonian Empire—as we *have* given it in these lectures.

Berosus, a Babylonian historian, is the oldest and most reliable authority on the subject of Babylonian history. He was a priest of Belus, and flourished about the time of Alexander the Great, before the city of Babylon was destroyed, and was therefore circumstanced to write a correct history of the Babylonian rulers, because he had access to the records of the temple of Belus, and to the monumental inscriptions, and also to the "learning and traditions," of the people.

He is mentioned as having written three books, in which he related the history of Babylon. Only fragments of his works are now in existence, but those fragments have been preserved by Josephus and Eusebius, and the history of Babylon as now given by reliable authors is based principally upon what there is to consult of Berosus, as preserved by them.

A book has been written however, which purports to be Berosus' original writings, but it is spurious. It was written by one Annius of Viterbo, and published in the name of Berosus. Notwithstanding the fraud of Annius, which has been proved, some are still misled by the statements contained in this fraudulent book, especially with reference to Belshazzar, the last king of Babylon.

The spurious Berosus mentions kings of Babylon who never existed, and applies the several names which have been given to Belshazzar, to several of these imaginary kings.

Nabonadius, Labynit or Labynetus, are thus represented as being different kings, when there is the best authority for believing that these names were all applied to Belshazzar.

This last king of Babylon reigned *seventeen* years, according to Josephus and Eusebius, who had access to the veritable writings of Berosus. But those who follow the false Berosus are obliged to divide the *seventeen* of *Belshazzar's* reign among the several imaginary kings, leaving him only about three years in which to have reigned in Babylon; and even during that short period he has been represented as only an associate ruler, making him reign conjointly with those who existed only in imagination, while the names by which they were supposed to have been called, and which we have already mentioned, properly apply to him.

As evidence that Belshazzar was only a *second-rate* ruler, and that another stood above him in the kingdom, his statement to Daniel is quoted, in which he promised to make that prophet the *third* ruler in the kingdom, if he should read the mysterious writing on the wall; but there was one who lived in that kingdom who stood next to that king, Belshazzar, in authority, and over whom he had no right to place Daniel. That one was his mother, Nitocris, who was entitled as the widow of Evil-Merodac, his father, to hold the position of *second* ruler in that kingdom; so no man, Daniel nor any other, could be anything above the *third* ruler while Belshazzar and Nitocris lived.

Some quotations from reliable sources concerning Berosus, are here cited, as authority for the statements we have made.

Anson's Classical Dictionary has the following: —

"Berosus, a Babylonian historian, rendered much more famous by the mention of others, than from anything which is known of his own performances. He was a priest of the temple of Belus, in the time of Alexander, and having learned the Greek language from the Macedonians, he removed to Greece, and opened a school of astronomy and astrology in the Island of Cos, where his productions acquired him great fame with the Athenians. The ancients mention three books of his, relative to the history of the Chaldeans (or Babylonians,) of which, Josephus and Eusebius have preserved fragments.

"As a priest of Belus, he possessed every advantage which the records of the temple and the learning and traditions of the Chaldeans could afford, and seems to have composed his works with a serious regard for truth.

"Annius of Viterbo, published a work under the name of Berosus, which was soon discovered to be a forgery."— *Carey's Ancient Fragments, p. VIII, Præf.*

Lempriere, in his Classical Dictionary, says: —

"Berosus, was a native of Babylon, and priest of Belus. He composed a history of Chaldea (or Babylon,) and signalized himself by his astronomical predictions, and was rewarded for his learning with a statue in the gymnasium at Athens. The age in which he lived is not precisely known, though some fix it in the reign of Alexander, or 268 B.C. Some fragments of his Chaldean history are preserved by *Josephus, Contra Appian*, and in *Antiq. Jud. 105.* The *book that* is *now extant under his name*, and *speaks of kings that never existed, is a superstitious fabrication.*"

The People's Cyclopedia, recently published, and others, may be consulted in corroboration of these statements.

MAP
SHOWING
THE TERRITORY
OF THE
FOUR GREAT EMPIRES
OF THE
WORLD.
Drawn by
G. W. BURNHAM
Drawn expressly for this work
Heliotype Printing Co Boston.
NORTH SEA
BALTIC SEA
ATLANTIC OCEAN
MEDITERRANEAN SEA
AFRICA
EUROPA
ASIA
NORWAY
SWEDEN
RUSSIA
POLAND
FRANCE
GALLIA
SPAIN
HISPANIA
ITALY
HUNGARY
TURKEY
BULGARIA
ROUMELIA
GREECE
ARABIA
EGYPT
MOROCCO
ALGERIA
TUNIS
TRIPOLI
Numidia
Mauritania
LIBYAN DESERT
Tropic of Cancer
CORSICA
SICILY
IRELAND
SCOTLAND
WALES
HOLLAND
BELGIUM
BAVARIA
TYROL
VENETIA
ILLYRICUM
ADRIATIC SEA
IONIAN SEA
BARCA
Black Mts
FEZZAN

SIBERIA
RUSSIAN EMPIRE
Obe R.
Ural Mts
R. Vietka
R. Kama
Volga R.
Moscow
R. Moskva
Novgorod
Kazan
Sarmatia
Magog
Gomer
Don R.
Volga R.
Ural R.
Scythia
Kirghis Country
Little Atlas Mts
SOONGARIA
R. Udon
R. Hypanis
CIRCASSIA
COLCHIS
IBERIA
ALBANIA
PONTUS
ARMENIA
R. Cyrus
M. Ararat
Haran
L. Van
L. Ooroomiah
GOZAN
Ecbatana
R. Gozan
CASPIAN SEA
SEA OF ARAL
Sihon R.
TURKESTAN
KHOKHAN
Khokan
BOKHARA
Bokhara
Amoo R.
R. Oxus
R. Ochus
BACTRIANA
Balk, or Bactria
LITTLE BOKHARA
CHINA
Ladak
Cashmere
Lahore
LAHORE
HERAT
L. Zurrah
Helmund R.
AFGANISTAN
Cabul
Ghiznee
Condahar
MEDIA
Teheren
PARTHIA
ASSYRIA
Nineveh
Tigris R.
MESOPOTAMIA
Bagdad
R. Choaspes
Susa
Shushan
Susiana
BABYLONIA OR CHALDEA
Babylon
Euphrates R.
ARAM
Antioch
Palmyra
Riblah
Damascus
PALESTINE
Jerusalem
SYRIA
DUMAH
EDOM
UZ
KEDAR
DEDAN
DIKLAH
ISHMAEL
HAGARITES
SHEBA
PERSIA
ELAM
PERSIAN GULF
BELOOCHISTAN
Kelat
Gundava
R. Indus
Ravee R.
Sutlege R.
INDIA
Delhi
R. Ganges
Cambay
G. of OMAN
Muscat
RAAMAH
Medina
Mecca
Sheba
RED SEA
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INDIAN OCEAN
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THE

WORLD'S GREAT EMPIRES.

LECTURE I.

THE BABYLONIAN EMPIRE.

INTRODUCTION.

Object of these Lectures.

We purpose, in this course of lectures, to give a history of "The Four Great Empires of the World,"—the Babylonian, the Medo-Persian, the Grecian and the Roman,—which have existed in consecutive order, holding sway over all other nations.

History "a dry subject,"

but important.

But history is called a "dry subject," especially ancient history. To read long pages of solid matter, in small, blurr-faced type, in order to get a description of past events, is a task which but few are willing to perform; and yet the history of our world is important, and should be understood; not simply that we may know what has been, but that we may understand the relation which the events of history sustain to the prophetic declarations of God's Word.

What will awaken an interest in the study of history.

When we appreciate the fact that God, who created the world, declared "the end from the beginning," giving to men the principal events that would occur in its history, describing them in prophetic language, it excites in our minds an earnest desire to read the historian's record of the events as they have transpired, that we may see how remarkably the prophecy has been fulfilled.

Meaning of the word history.

History is the narration of events which have occurred. The word means simply His-story.

God's story:

God has given *His* story *beforehand*, and it is called Prophecy.

man's story.

Man has given *his* story, *after* the events have transpired, and it is called History.

The importance of comparing the two.

By reading man's account of what has been, and comparing it with God's description of what would be, we see that, as the different events have *filled* their places in history, they have *fulfilled* prophecy.

From the Creation to the deluge but little is recorded.

This world has been peopled for nearly six thousand years; but of its history prior to that wonderful event known as the deluge, but little is recorded. All the account we have of it is found in the first seven chapters of the Bible.

The account.

That short record covers a period of about sixteen hundred and fifty-six years.

Ten generations traced through the names of the eldest sons.

During that time ten generations lived, who are traced in succession through the names of the first-born sons, extending from Adam to Noah, as follows:—Adam, Seth, (Cain having been set aside,) Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech and Noah; thus bringing us down to the year 1656 A. M. At that time the people were cut off by the flood on account of their wickedness, with the exception of Noah and his wife, his three sons and their wives, who were saved in the ark, because they followed God's directions and prepared a place of safety.

A.M. 1656

The flood.

Noah and his sons saved.

Waters assuaged.

The Ark upon Ararat.

Noah and his sons leave the Ark; The earth peopled from them.

When the waters were assuaged from off the earth and dry land appeared, the ark rested upon the mountains of Ararat, in the country of Armenia, and when the earth was dried Noah and his sons went forth from that ark, with instructions to "be fruitful and multiply upon the earth," and *from them* the earth was peopled, and *back to* them every nation on the earth can be successfully traced, for its origin.

The three sons of Noah.

Their proper order.

The three sons of Noah, in the order in which they are first mentioned, were Shem, Ham, and Japheth; but, as we notice their genealogy particularly, we learn that Japheth was the first-born son, Shem the second, and Ham the third.

These three sons, with their descendants, settled in

Origin of different nations.

different localities, and from them descended the different nations; and, as it is quite essential to understand the origin of nations, we call attention to the immediate descendants of Noah's sons, and the nations which originated from them.

Japheth; his seven sons.

I. JAPHETH, the eldest son of Noah, had seven sons, namely, Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

Gomer and his descendants.

(1) GOMER settled north-west of the Black Sea, and from him descended the Russians, Germans, Gauls and Britons.

Magog; his descendants.

(2) MAGOG settled north of the Caspian Sea, and the ancient Scythians descended from him.

Madai, and his descendants.

(3) MADAI settled south of the Caspian Sea, and gave to that country his name — Madai, or Media, and his descendants were called Medes.

Javan, and his descendants.

(4) JAVAN settled in the country afterward known as Greece, and from him descended the Ionians or Grecians.

Tubal, and his descendants.

(5) TUBAL settled between the Black Sea and the Caspian Sea, and from him descended the Iberians.

Meshech; his descendants.

(6) MESHECH settled between the Black Sea and the country of Armenia, and from him the Moschi descended.

Tiras and his descendants.

(7) TIRAS settled in the vicinity of what is now called Constantinople, in Europe, and from him the Thracians descended, and that country was anciently called Thrace.

Shem and his five sons.

II. SHEM, the second son of Noah, had five sons, namely, Elam, Ashur, Arphaxad, Lud and Aram; who were also the origin of different nations.

Elam and his descendants.

(1) ELAM settled south of Media, and gave to that country his name, and it was anciently known as Elam; and his descendants were called Elamites. Afterward that country was called Persia, and its inhabitants Persians.

Ashur and his descendants.

(2) ASHUR settled on the eastern bank of the river Tigris, and gave his name to that country, and it was called Assyria; and his descendants were the Assyrians.

Arphaxad and his descendants.

(3) ARPHAXAD settled on the river Euphrates, and from him descended the ancient Arphaxadenes, or Chaldeans.

Lud, his descendants.

(4) LUD settled in Asia Minor, and the Ludians, or Lydians, descended from him, and the country of Lydia was so called from his name.

Aram and his descendants.

(5) ARAM settled between the river Euphrates and the Mediterranean Sea, and from him descended the Syrians, and the inhabitants of North Mesopotamia.

Ham and his four sons.

III. HAM, the third son of Noah, had four sons, Cush, Mizraim, Phut and Canaan.

Cush and his descendants.

(1) CUSH settled in Ethiopia, and from him descended the Ethiopians, who were for a long time called Cushites.

Mizraim and his descendants.

(2) MIZRAIM settled in the country now known as Egypt, and from him descended the Egyptians. That country was first called Mizraim.

Phut and his descendants.

(3) PHUT settled in the north of Africa, and from him the ancient Lybians descended.

Canaan and his descendants.

(4) CANAAN settled on the eastern shore of the Mediterranean Sea, and from him descended the Canaanites.

We might continue thus to trace their descendants as they branched in different directions, until we fully understood the origin of the various nations which now exist upon the earth, but we do not purpose to do so.

They become ambitious to make a name.

As people began to multiply upon the earth, they departed from God, and became ambitious to make themselves a name, by erecting a monument in the land of Shinar that should "reach unto heaven," and stand to their glory forever. The work was commenced and carried forward with great zeal, until the structure was built to considerable height; but God was displeased with their course, and confounded their language.

A monument in the land of Shinar.

Confusion of tongues.

The result of their effort;

Their work ended in confusion, and the unfinished tower was left a monument to their shame and disgrace.

Tower of Babel.

The monument was called the "Tower of Babel," which means the tower of confusion.

its height. It is said to have been six hundred and sixty feet high; the highest monument ever reared.

One language to that time. Until then "the whole earth was of one language," but

The origin of different languages. from that time, having been confounded in their speech, men began to speak different languages, and were scattered abroad.

THE BABYLONIAN EMPIRE.

History of governments. We have now come to the time when we can properly call attention to the history of human governments.

Babylonian empire the first. The first government of human origin was the Babylonian Empire, which is the subject of this first lecture.

Nimrod and his work; About one hundred and fifteen years after the flood, Nimrod, who was son of Cush, grandson of Ham, and great-grandson of Noah, entered into the land of Shinar, on the river Euphrates, surrounded the Tower of Babel with walls, and settled therein his friends and associates; and thus founded a city, which was named for the tower, and called Ba-bel-on, or Babylon. This was the first city ever founded, and was "the beginning of his kingdom."

Founded Babylon and other cities in the land of Shinar.

He founded Nineveh and other cities in Assyria. After founding the city of Babylon, he built the cities of Erech, Accad, and Calneh, in the land of Shinar; and then he went north into the country of Assyria and founded a city on the eastern bank of the river Tigris, which he called Nineveh, in honor of his son Ninus. He also built the cities of Rehoboth, Caleh, and Resen, in that vicinity.

Nimrod's occupation Nimrod is represented as "a mighty hunter before the Lord. He is supposed to have engaged in this arduous

The object of his work. work of hunting, having two great objects in view; first, to gain the affection of the people by delivering them from the dread of wild beasts; and second, to train up a large number of young men under his discipline, inuring them to hardship and the use of arms, that in after times he might use them for purposes more serious than that of hunting wild beasts."

At his death Nimrod was deified, and worshiped as

Nimrod deified.

Belus, or Baal, and he is the famous Baal so often mentioned in the scriptures; that Baal to whom the prophets cried, when they said, "O Baal, hear us"; but dead Nimrod could not hear them, while the God of heaven answered his prophet by fire.

Ninus succeeded to the throne.

On the death of Nimrod, his son Ninus succeeded to the head of the government, and took his seat at Nineveh; the city which his father had founded, and called after his name.

Other governments established.

At this time other governments had been established, and other cities founded, by the different nations which had come to exist upon the earth. Ninus, therefore, became

Ninus enlarged his boundaries

ambitious to extend the boundaries of his kingdom by conquering others. To accomplish his design, he raised an army, large for those early times, and in the space of seventeen years he conquered a vast extent of country, from Egypt to India and Bactriana.

His effort to immortalize his name.

He then returned to Nineveh with the idea of immortalizing his name, by enlarging and beautifying that city. He was ambitious to make it the "largest and noblest" city that should ever exist.

His success

How far he succeeded in this enterprise may be seen in the description given of Nineveh after it was completed

Description of Nineveh.

under his direction. It was laid out in an oblong square, eighteen and three-fourths miles in length, eleven and one-fourth miles in width; thus making sixty miles in circumference. The city was surrounded by walls which were one hundred feet high, and sufficiently thick to allow three chariots to go upon them abreast, with ease; and they were fortified and adorned by fifteen hundred towers, each of which was two hundred feet high.

Nineveh supercedes Babylon.

Nineveh and Babylon were the principal cities of this ancient empire: Babylon was founded first, and continued the longest, but Nineveh, for a time, superceded Babylon in position and glory, and stood as the capital of the

The empire called the Assyrian. Why?

empire, which was at first called the Assyrian Empire, because Nineveh was located in the country of Assyria. But when, finally, Babylon came to occupy its position,

Finally called the Babylonian.

as the grand capital of the empire, it was called the Babylonian Empire.

Ninus resumes his expedition against Bactriana

After Ninus had finished his work at Nineveh, he again turned his attention toward the East, and laid siege to Bactria, the capital of Bactriana. Here he would have failed but for Semiramis, the wife of one of his chief officers.

Semiramis

By her direction Ninus took Nineveh.

By following her direction, king Ninus was successful in taking the citadel, and became master of the city.

Her husband kills himself, and Ninus marries her.

Because of the intimacy which existed between Semiramis and the king, her husband took his own life. Then Ninus married Semiramis, and returned with her to Nineveh.

Ninyas born.

After a time a son was born to them, whom they called Ninyas, and soon after the birth of that son Ninas died, leaving the government to his wife, Semiramis, who was

Ninus dies.

Semiramis made queen at the age of 20 years.

exalted to the throne as Queen of the Empire, and she is the first queen we have mentioned in history. She came upon the throne at the age of twenty years, and reigned forty-two years; nearly as long as Queen Victoria has reigned upon the throne of England.

Reigns 42 years.

Semiramis birth-place

This woman was a native of Askelon, a city in Syria, and was possessed of wonderful ability.

her characteristics;

She was ambitious, energetic, and enterprising.

leads forth her armies.

She led forth her armies in person, and her presence was sufficient at any time to quell a sedition.

Work at Babylon.

She employed a large number of men and enlarged and beautified the city of Babylon. When she had completed her improvements in that city she made a tour through

Monuments.

her empire, leaving behind her monuments of her magnificence, erected either for the convenience or ornamentation of her cities. One of the most wonderful of all her

Monument to Ninus.

monuments was the one she erected at Nineveh, in honor of her husband, king Ninus. It was found standing long after the destruction of that city.

Aqueducts

She caused water to be brought by aqueducts into

Highways made easy.

places where it was needed, and made the highways easy by cutting through mountains and filling up valleys.

Claims to be divine. Queen of Heaven.

She claimed to be divine, and adopted the title, "Queen of Heaven," saying that she was "an incarnation

of the Divine Spirit, and the bride of the Supreme Father."

Chaldean Mysteries.

The "Chaldean Mysteries" were instituted by her, for the purpose of controlling her subjects in religious matters. She required all her subjects to renounce their nationality, and to devote themselves to her as the "Queen of Heaven;" they thereby becoming members of a mystical brotherhood, or priesthood, over whom she placed a pontiff, or high priest. In this arrangement she had two classes or orders of priests; the highest order were not allowed to marry, while the others were allowed to enter into the marriage relation.

Mystical brotherhood.

Two classes.

Initiation. Confessional. "Holy water."

"Mola."

When the people came to be identified with this institution, they were initiated by being placed under instructors, to whom they were required to *confess every thought;* then they were sprinkled with "*holy water*," and given a *cake* called MOLA. These cakes are referred to in Jer. 7 : 18, where we are told that God's professed people made cakes to the Queen of Heaven, and thus worshiped the Babylonian goddess, whose real name was Semiramis. She was known under different names in different localities. She was called Astarte, Asphrodite, Cybele, Isis (Ashtoreth—the name of her image), and Ashtaroth. The last two names occur in Scripture, and are associated with Baal, thus uniting deified Nimrod and Semiramis as objects of worship after whom God's people ran, when they departed from him. This queen had a splendid temple erected at Sidon, where there officiated three hundred priests. She required her worshipers to keep three feasts to commemorate important events. The first was in honor of her birth, and was observed on the day corresponding with the 25th of March, and is known as "*Lady Day*"; the second was called "the feast of her ascension," and was held on a day corresponding with the 8th of September; and the third feast was in honor of her son's birth (for she claimed that he was divine). It was held on a day corresponding with the 25th of December.

Names by which she was known and worshiped.

Found in Scripture.

Temple at Sidon.

Three feasts,

25th March, Lady day.

Sept. 8th.

Her son's birthday.

Dec. 25th.

Semiramis died, 62 years old.

Semiramis died at the age of sixty-two years, and left the empire to her son, Ninyas, whom she had claimed was divine.

Ninyas; his character;

Ninyas took the throne, but, instead of proving himself divine, he proved himself debasedly human. He was so very corrupt in his habits of life, and so indolent with reference to the interests of the government, that the empire became weak and degraded, while he rolled in luxury and participated in pleasures of the most criminating character.

His successors. Their history lost sight of. Few names preserved. Pul. Jonah, and his message.

Of his history but little is recorded, and his successors for thirty generations were so corrupt and effeminate that they are almost wholly lost sight of. A few of their names have been preserved, among which are Amraphael and Pul. This Pul is supposed to have been the king who repented at the preaching of Jonah, whom God told to go through the city of Nineveh, and say, "Yet forty days, and Nineveh shall be overthrown"; and Jonah, after passing through the severe discipline to which he was subjected because of his unwillingness to deliver the message, obeyed, and passing through the streets of that great city, cried as directed, "Yet forty days, and Nineveh shall be overthrown." The proclamation produced such an effect that the Ninevites repented, and and from "King Pul, on the throne, to the lowest servant," they humbled themselves in sackcloth and ashes; and God, accepting their humility and repentance, stayed the threatened judgment.

The Ninevites repented.

The judgment stayed.

Sardanapalus.

Pul was succeeded by his son Sardanapalus, whose name signifies, simply, Son of Pul.

His corrupt character.

How he spent his time.

He was more corrupt, effeminate and cowardly, if possible, than his predecessors. His time was spent principally in his palace in the society of women, feasting and rioting, and indulging in the most infamous and criminating pleasures, until his subjects became disgusted with his course and resolved to endure it no longer.

Position of Babylon.

Baladan,

There was a governor at this time in Babylon whose name was Baladan, and a ruler in Media by the name of Arbaces,

Position of Media.

Arbaces found access to the king's palace.

The conspiracy of Arbaces and Baladan;

its effect upon Sardanapalus.

He sought to secure himself.

Inundation.

His effort to redeem his corrupt life.

His death.

Reigned 20 years.

Period of 1450 years.

The government divided.

Nineveh's Supremacy

Babylon and its rulers.

Media and its rulers.

who were tributary to Sardanapalus, king of Assyria. Arbaces found secret access to the royal palace, and beheld with his own eyes the degradation of Sardanapalus, and became so enraged at the scene that he resolved to destroy the life of the king. He solicited the co-operation of Baladan, governor of Babylon, and they, together with their forces, advanced upon Nineveh. Sardanapalus was forced to take the field and fight, but was soon overpowered and pursued to the gates of Nineveh, into which he entered, closed the gates, and thought himself secure. Soon, however, he learned that by an inundation of the river Tigris a portion of the city walls had been washed away, which gave the enemy access to his presence. Then he resolved not to die at their hands, but in a manner, as he claimed, to redeem the miserable life he had lived. He therefore caused a pile of wood to be made in his palace, and placed thereon his treasures and all the members of his household, set fire to it with his own hand, and then placed himself upon the pile with the rest, and all were consumed. Thus ended the life of that wicked king, after reigning twenty years in a manner as foolish as his life had been degraded.

We have now passed over a period in the history of this empire of fourteen hundred and fifty years.

On the death of Sardanapalus the government was divided for a time. There were the Medes, the Assyrians of Babylon, and the Assyrians of Nineveh, each having their own government. But soon Nineveh gained the supremacy over Babylon and Media, and they were again made tributary to its ruler.

Of the rulers in Babylon, but little is said for several years following the reign of Baladan. His son, Merodac-Baladan, succeeded him; and he is the one who sent ambassadors to congratulate Hezekiah, king of Judah, on his recovery, when God had added to his days fifteen years.

In Media, no ruler is mentioned after Arbaces for quite a number of years, until we come to the time when that government was erected into a monarchy.

Tiglath-Pileser reigned 19 years.

TIGLATH-PILESER succeeded Sardanapalus in Nineveh, and reigned nineteen years. During his reign an arrangement was made between him and Ahaz, king of Judah, whereby Ahaz was obliged to pay tribute to the Assyrian King.

Ahaz.

Kingdom of Judea.

Now, in order to appreciate the events which are to follow, it is necessary to notice some things with reference to the Kingdom of Judah.

During the time of the history we have been giving of the Assyrian Empire, God had a special people, of whom he had a special care.

Abraham's birth.

Abraham, who was born in Chaldea about nineteen hundred and ninety-six years before Christ, was a descendant of Arphaxad, the third son of Shem, who settled on the River Euphrates, and whose descendants were called Arphaxadenes or Chaldeans. Abraham was the eighth generation from Arphaxad, tracing them through the names of the first-born sons, as follows: Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah and Abraham.

His genealogy.

How long before the deluge.

This event of Abraham's birth occurred about three hundred and fifty-two years after the deluge, and about two hundred and thirty-seven years after the founding of Babylon. Seventy-five years after his birth, Abraham, journeying from his father's country with his nephew Lot, arrived in the land of Canaan, under the direction of God. Eleven years after that event, the son of Hagar, the bond-woman, Ishmael, was born; and fourteen years after his birth, Isaac, the child of promise, was born.

Abraham and Lot in Canaan.

Ishmael born.

Birth of Isaac.

Ishmael cast out.

God blessed him.

Promise fulfilled.

His twelve princes.

Ishmael was cast out; but God said of him as he went forth, "Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation;"—and according to the promise of God, Ishmael begat the twelve princes; whose names were,—Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jeture, Naphish, and Kedemah; who settled between Egypt and Assyria, and from them descended the great

Arab nation. Arabia.

nation of the Arabs, and their country is called Arabia to this day.

God's promise concerniug Isaac,

and his decision concerning the heir.

When Isaac was promised, God said to Abraham, "I will establish my covenant with him for an everlasting covenant, and with his seed after him;" and after he was born, and the time came that Ishmael was set aside from being heir with the son of Sarah, God said to Abraham, settling the question forever which of those two sons was the heir, "according to the promise,"—"In Isaac shall thy seed be called."

Twelve princes descended from Isaac. Heads of the twelve tribes.

Twelve princes descended from Isaac, as well as from Ishmael.

They were the heads of the twelve tribes of the children of Israel.

Jacob and his sons in Egypt. Delivered by Moses. Their route.

Two hundred years after Isaac was born, Jacob and his sons went down into Egypt, where they were in bondage until Moses delivered them. He led them across the west arm of the Red Sea (now called the Gulf of Suez) to Mount Sinai, where God gave him the law by which His people were to be governed. After wandering forty years in the wilderness, they came from the east across the river Jordan, into the land of Canaan.

They enter Canaan.

The Kingdom of Judah. David is king. Succeeded by Solomon. Solomon dies. The kingdom divided. Judah and Samaria.

About *five* hundred and *thirty* years after their deliverance out of Egypt, God established a kingdom among them in the land of Judah, with Jerusalem for its capital, and David, the son of Jesse, reigned upon the throne, being placed there as the man of God's choice. David was succeeded by Solomon, his son, who built the Temple for the worship of God.

On the death of Solomon, Rehoboam succeeded to the throne in Jerusalem, and soon after the kingdom was divided; for Jeroboam led off all but the tribe of Judah, and set up a separate kingdom in Samaria.

Number of kings.

This occurred about nine hundred and twenty-seven years before Christ. Twenty kings reigned in Judah and nineteen in Samaria.

Tiglath-Pileser.

At the time of which we were speaking, when Tiglath Pileser, upon the throne in Nineveh, entered into the

Ahaz 12th king. Pekah 18th king.

arrangement with Ahaz, king of Judah, Ahaz was reigning, the twelfth king in Judah, and Pekah was reigning, the eighteenth king in Samaria.

The tribute which Ahaz agreed to pay the Assyrian king caused him much trouble, and his people much suffering.

Tiglath-Pileser reigned 19 years. Shalmanasar.

Tiglath Pileser reigned nineteen years and was succeeded by his son Shalmanasar, who entered into the country of Samaria and destroyed the kingdom of Israel in the days of Hosea, the nineteenth king.

Kingdom of Israel destroyed. 250 years.

This was about two hundred and fifty years after this kingdom was established by Jeroboam.

Shalmanasar reigned 14 years.

Shalmanasar reigned fourteen years, and was succeeded by Sennacherib, his son.

Sennacherib. His war against Judah.

As soon as Sennacherib came upon the throne, he declared war upon the kingdom of Judah, because the tribute which had been levied upon it by Tiglath Pileser was not paid.

Hezekiah and his position.

Hezekiah, the thirteenth king, was reigning upon the throne in Jerusalem at that time. He was a good king, and being desirous of preserving the peace of his kingdom, he willingly consented to pay the tribute. But the

The demands of Sennacherib.

Assyrian king was so exorbitant in his demands that Hezekiah was obliged to exhaust all the treasury of the temple and to drain his own coffer to pay it.

He is not satisfied; his threatnings.

Still the exacting Sennacherib would not be satisfied.

Regardless of his agreement, he continued to oppress Hezekiah, and threatened to besiege his city.

Jerusalem's condition.

Jerusalem seemed doomed to destruction, and hope to have fled forever.

They seemed to be at the mercy of their enemies.

Their Protector.

But there was ONE — a powerful Protector — "whose jealous ears heard the impious blasphemies of Sennacherib and his host, and the cries of his own people.

God and His people.

The God of heaven had not forgotten his chosen race.

Isaiah.

Isaiah the prophet lived at this time.

King and prophet pray.

The king and the prophet — Hezekiah and Isaiah — together "sought unto the Lord."

God hears.

God heard their prayers and appeared in their defence.

Sennacherib advances.

Sennacherib advanced with his hosts.

The appearance of his hosts.

Their banners were resplendent. Their shields, their helmets and their spears glittered in the rays of the sun.

They halted; they encamped near the city.

The mocking soldiers

The mocking soldiers taunted the Jews of their weakness, saying, "We will furnish you horses, if you will furnish men to mount them; but you have not the men."

Planning the attack.

Retiring for rest.

Sennacherib held his council of war and planned his attack. With his army he laid down for the night, determined to destroy Jerusalem in the morning.

God's declaration.

But God had said,—

"He shall not come into this city;
Nor shoot an arrow there;
Nor come before it with a shield;
Nor cast a bank against it."

Assyrians sleep.

Sennacherib and his host slept. Silently the dark-winged angel of death spread his wings over them.

Death angel.

His terrible work.

He stooped down and breathed upon them his terrible breath. They slept on,—the sleep of death. In the morning, "they were all dead corpses."

Death sleep

Dead corpses.

185,000 slain.

One hundred and eighty-five thousand were slain.

The morning scene.

They lay there, ghastly and rigid, when the sun arose to look down upon the scene.

Their horses were dead:

Their tents were silent:

No trumpet was blown to call them to arms.

No gorgeous banners were unfurled.

No general shouted his command to prepare for the attack.

The wail in Assyria.

A wail of anguish went up from the widows of Assyria, and desolation reigned, because the victors came not with the spoils of war.

Lord Byron and his poem.

Lord Byron has graphically described this scene, in his poem entitled "Sennacherib." We will repeat it here as the best thing we can offer descriptive of the awful catas-

trophe, and that we may appreciate the circumstances which called forth these familiar lines from the author's pen :—

The poem.

SENNACHERIB.

The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of his spears was like stars on the sea,
When the blue waves roll nightly on deep Galilee.

Like the leaves of the forest, when Summer is green,
That host, with their banners, at sunset were seen.
Like the leaves of the forest, when Autumn hath blown,
That host, on the morrow, lay withered and strewn.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed.
And the eyes of the sleepers waxed deadly and chill;
And their hearts but once heaved, and for ever were still.

And there lay the steed, with his nostrils all wide,
But through them there rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider, distorted and pale,
With the dew on his brow, and the rust on his mail.
And the tents were all silent, the banners alone,
The lances unlifted, the trumpets unblown.

And the widows of Asshur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow at the glance of the Lord.

Sennacherib alive;

But Sennacherib himself was left alive to realize his defeat.

returns to Nineveh.

Confused, ashamed, and in disgrace he returned to Nineveh.

His wrath.

He was defeated, but not humbled. Full of wrath and insane with fury, he sought to wreak his vengeance upon all with whom he came in contact.

His cruelty

Conspiracy of his sons.

In his own family, so great was his cruelty, that his two sons, Adrammeleck and Sharezar, entered into a conspiracy and put him (their father) to death, while he was at worship "in the house of Nisroch his god."

Reigns 15 years.

He reigned fifteen years.

They flee to Armenia

The conspirators fled, on account of their crime, into Armenia.

Esar-Haddon succeeds.

Then Esar-Haddon, the youngest son of Sennacherib, reigned in his stead.

Reunites Syria and Palestine.

Esar-Haddon reunited Syria and Palestine to the Assyrian empire, they having been rent from it during the preceding reign of Sennacherib.

Enters Samaria,

and carries away captives.

He entered the land of Samaria, and took captive those who had been left by Shalmanasar, when he destroyed the kingdom of Israel, and carried them beyond the river into the east; and to prevent the country from becoming desolate, he sent colonies of idolatrous people from the east to dwell in the cities of Samaria, and from this time Samaritans, when mentioned, are understood to be the descendants of those idolatrous nations.

Idolatrous People.

Samaritans.

Manasseh overpowered.

Released.

Esar-Haddon then sent a part of his army into Judea, overpowered Manasseh, the fourteenth king, and took him prisoner; but he was afterward released and returned to Jerusalem. (2 Chron. 33 : 11, 12.)

Samaritans troubled with Lions.

The colonies which had been sent into Samaria became grievously disturbed by lions, and Esar-Haddon was told that this was because they did not worship the God of that country.

Israelitish priest sent to teach them.

He therefore sent an Israelitish priest from among the captives to teach them the worship of the God of Israel.

God as their gods.

But they only placed him on the same plane with their false gods, and thereby corrupted the worship of the true God.

Jews aversed to Samaratans.

This is thought to have been the reason why the Jews were so much opposed to the Samaritans, and why they "had no dealings with" them.

Esar-Haddon reign'd 39 years.

Esar-Haddon reigned thirty-nine years and died.

Saosduchinus.

Saosduchinus, his son, succeeded to the throne.

Nebuchadonosor I.

He was called Nebuchadonosor I. During his reign, Tobit prophesied the destruction of Nineveh.

Median king defeated.

Saosduchinus defeated Phraortes, the king of the Medes, and took possession of his capital city.

Saosduchinus reigned 20 years.

He reigned twenty years, and was followed by Saracus.

Saracus.

Saracus was so effeminate, and rendered himself so contemptible to his subjects, that

Nabopolasar.

Nabopolassar, a Babylonian by birth and a general in the army, usurped authority over Babylon and reigned in it twenty-one years.

His alliance with Cyaxares.

To better maintain his power, he formed an alliance with Cyaxares I., king of the Medes.

Destruction of Nineveh.

With their joint forces they besieged Nineveh, killed Saracus, and destroyed that great city.

Saracas reigns 24 years.

Saracas reigned twenty-four years.

Criticism concerning Nineveh's destruction

It has been stated that Nineveh was destroyed just *forty years* after Jonah, in the days of Pul, went through its streets, declaring, "Yet forty days, and Nineveh shall be overthrown."

Weak arguments.

To prove this statement, it is claimed that those "forty days" were symbolical, and signified *years*, just as the "forty days" of Ezek. 4: 6 were *appointed* "each day for a year," and that, though the destruction did not come in "forty" *literal* "days," it did come at the end of "forty years."

Incorrect statements

The statement, however, is not correct, for according to the facts of history, it was at least *one hundred and fifty-one* years from the time Jonah went through that city, delivering his message, until Nineveh was destroyed.

Proof.

We prove this as follows:—

Pul was succeeded by Sardanapalus, who reigned twenty years; then Tiglath-Pileser reigned nineteen years; then Shalmanesar, fourteen years; Sennacherib, fifteen years; Esar-Haddon, thirty-nine years; Saosduchinus, twenty years; and then Saracas, twenty-four years, before Nineveh was destroyed.

Folly.

We see by this the folly of theories and statements which are based upon mere fancy.

Theories and facts.

He who makes statements without the warrant of facts weakens his argument and subjects himself to the suspicion that he is ignorant and unreliable.

Babylon becomes the capital.

After the fall of Saracas and the destruction of Nineveh, Babylon became the capital of the Assyrian empire, which soon came to be called The Babylonian Empire.

Babylonian empire.

Nabopolassar and Necho.

The success of Nabopolassar against Nineveh excited the jealousy of the king of Egypt, Necho, who marshalled his forces and advanced towards the Euphrates, made several conquests, took the city of Carchemish, and stirred up rebellion in Syria and Palestine. On account of his great age, Nabopolassar thought it not prudent to go in person to subdue this rebellion.

Nebuchadnezzar sent against the enemy.

He therefore associated with him, in his reign, his son Nebuchadonosor II., more familiarly known to us as Nebuchadnezzar, and sent him to bring the rebellious countries into subjection.

Nabopolassar only lived two years after this arrangement.

His success.

Nebuchadnezzar defeated Necho's army near the Euphrates, retook Carchemish, and then marched into Syria and Palestine, bringing them under his power. He advanced even to Pelusium in Egypt.

Jehoiakim

Jehoiakim, the eighteenth king, was then upon the throne in Jerusalem, and Nebuchadnezzar advanced upon

made tributary.

him and required tribute, threatening, on his refusal, to make war against him. Jehoiakim, being frightened by this, agreed to the tribute; but when the attention of the

Refused to pay.

Babylonian king was occupied in another direction, he refused to carry out the agreement.

Jeremiah sent of God.

Jeremiah, God's prophet, lived at that time, and was sent to the king of Judah to warn him against such

Warns the king.

dishonesty; but his warnings were not heeded. His prophetic declarations were "set at naught," and Jehoiakim persisted in his obdurate course, until Nebuchadnezzar,

Jehoiakim slain.

becoming enraged, marched upon the city and slew Jehoiakim, causing his body to be thrown outside the walls and refusing him burial.

Jehoiakin.

He then placed Jehoiakin, the son of Jehoiakim, upon the throne in Jerusalem. He carried a part of the treasures of the temple, with a large number of the principal citizens, away to Babylon; among these were Daniel, the

prophet, and his three brethren, Azariah, Mishael and Hananiah.

Babylonish captivity.

From this time properly dates the beginning of the Babylonish captivity.

Zedekiah.

Jehoiakin reigned only three months, when Nebuchadnezzar removed him and placed Zedekiah, brother of Jehoiakim, upon the throne of Judah.

21 years of age.

Reigned 10 years 3 mo. and 9 days.

He was twenty-one years old when he began to reign, and he reigned ten years, three months and nine days.

His work.

Like Jehoiakim, he was dishonest, and did that which was evil in the sight of God, refusing to act in harmony with his agreement with Nebuchadnezzar.

Jeremiah and Ezekiel.

Jeremiah and Ezekiel, prophets of God, were sent to prophesy against him.

Declarations of Jeremiah;

Jeremiah declared the destruction of Jerusalem, and that Zedekiah should be carried captive to Babylon, after speaking face to face with Nebuchadnezzar, and that his sons should be slain before his eyes. (Jer. 32 : 4.)

of Ezekiel.

Ezekiel prophecied that Zedekiah should not see the city of Babylon, though he should die there.

The threatened destruction and awful calamities *must* come, unless Zedekiah would submit to the king of Babylon.

Zedekiah's stubborn heart.

But his stubborn heart refused to heed the words of the prophets.

The messengers abused.

God's messengers were abused, and their solemn declarations were trampled under his feet.

Nebuchadnezzar's position.

But Nebuchadnezzar, who had now come to exercise authority over all nations, was not disposed to allow one of his tributary kings to rebel against him.

Besieges Jerusalem.

He therefore laid siege to Jerusalem, and on the ninth day of the fourth month, in the eleventh year of Zedekiah's reign, that city was taken, after a siege of eighteen months.

The city taken.

Prophecy fulfilled.

The words of the prophets were fulfilled.

Jerusalem destroyed.

Jerusalem was destroyed:

Temple burned.

The Temple was burned:

Zedekiah a prisoner.

Zedekiah was taken prisoner and carried to the land of Riblah, where his eyes met those of Nebuchadnezzar, and there the king of Babylon and his vanquished rebel talked

Sees Nebuchadnezzar. Talks with him. Sons slain. His eyes plucked out. Carried to Babylon. Dies.

face to face; after which, the sons of Zedekiah were slain before him, and his own eyes were torn from their sockets.

In shame and disgrace he was borne, sightless and helpless, into the city of Babylon, where he died without beholding its splendor.

Sad event.

The destruction of Jerusalem, with the burning of the Temple of Solomon, which had stood so long, the place of worship, was a sad event in Jewish history.

Josephus' interesting statements concerning the time of the sad event.

Josephus tells us that this occurred just four hundred and seventy years, six months and ten days, from the time the Temple was built, and one thousand and sixty-two years, six months and ten days from the departure of the children of Israel out of Egypt; and that it was one thousand nine hundred and fifty-seven years, six months and ten days from the deluge, and three thousand, five hundred and thirteen years, six months and ten days from the creation of Adam.

10th day of the 7th month.

He thus brings us to the tenth day of the seventh month, when the Temple was burned. For, reckoning from each of these important events, he tells us finally of *six months and ten days;* so fixing the *tenth day of the seventh month*

Day of atonement.

as the day on which the Temple was burned,—that great "Day of Atonement."

King of Tyre.

Nebuchadnezzar besieges Tyre

Tyre built by Sidonians 240 years before the Jewish Temple.

Circumstances attending its foundation

Daughter and mother.

After Nebuchadnezzar had subdued Zedekiah and destroyed Jerusalem, the king of Tyre attempted to throw off the yoke of his power, when he marched his forces into Syria and laid siege to that strongly fortified city, Tyre. Tyre was built by the Sidonians about two hundred and forty years before the Temple at Jerusalem. Sidon, their own city, having been taken by the Philistines, many of its inhabitants made their escape in ships and founded the city of Tyre, just south of Sidon, on the eastern shore of the Mediterranean Sea.

For this reason, Tyre is called the "daughter of Zidon," or Sidon, in Isa. 23: 12.

Tyre, the daughter, soon surpassed Sidon, the mother, in position, power and glory; and because of her great

strength she was able to resist the efforts of Nebuchadnezzar for thirteen years. But her proud head bowed at last, and her costly garments, treasures and ornaments were trampled under the feet of Nebuchadnezzar and his forces.

Nebuchadnezzar strengthened his hold.

Nebuchadnezzar, having thus strengthened his hold upon the nations, turned his attention to the city of Babylon, and devoted his time to making improvements in the capital of his empire.

Gives his time to improving his capital.

He succeeded in making Babylon the most wonderful city, in many respects, that has ever existed.

Babylon by the Euphrates.

When it was completed, under his direction, Babylon stood on the banks of the river Euphrates, a branch of which flowed through it from north to south. It was laid out in an exact square, which was fifteen miles on each side, and sixty miles in circumference.

Its form an exact square 15 miles on each side.

The walls 350 feet high, 87 feet thick.

It was surrounded by walls three hundred and fifty feet high, and eighty-seven feet thick, which were arched over the river, that its waters might not be obstructed. There were also walls of the same dimensions on each bank of the river, extending from the walls on the north side of the city to the walls on the south side of it.

150 gates.

25 each side

In these walls were one hundred and fifty gates of solid brass, which were so distributed that there were twenty-five gates at equal distances on each side of the city, and twenty-five on each side of the river.

"Two leaved."

These gates were called "the two-leaved gates," because they were folding, or double gates.

The towers

Between each two of the gates there were three towers, and four other towers were placed at each of the four corners, and three between each corner and the nearest gate.

The streets.

From each of the gates opening into the city a street extended, running in a straight line across the city to the gate opposite. There were fifty such streets in all; twenty-five extending from east to west and passing through the gates of the walls on the eastern and western banks of the river, and twenty-five streets extending from north to south; crossing each other at right angles.

Fifty of them, 25 on each side.

Crossing at right angles.

Four streets next the walls.

Beside these streets, there were four running along next to the walls around the city. These streets divided Babylon into six hundred and seventy-six squares.

The city divided into 676 squares

On each side of these squares the houses stood, fronting the streets.

The houses on the squares.

These houses were built to the height of three or four stories, and gorgeously ornamented.

Open spaces used as gardens and walks.

The open spaces in the centre of the squares, at the rear of the houses, were used as gardens and private walks.

Steps to the river.

At first, the people in going through the city from east to west were obliged to descend by steps to the river, and cross it in boats; but after a time a magnificent bridge was constructed across it, which was one of the wonders of ancient Babylon.

The great bridge.

The bridge 660 ft. long 30 ft. wide.

It was six hundred and sixty feet long and thirty feet wide, supported by arches made of huge stones, and fastened with chains.

Arches.

Old and new palaces.

There were two structures in Babylon which were known as the *old palace* and the *new palace*.

The old 300 rods square

The *old palace* was located on the east side of the river, and measured three hundred rods on each of its four sides.

Temple of Belus.

Near it stood the temple of Belus, where dead Nimrod was worshiped.

The new palace 600 rods square.

The *new palace* stood on the opposite side of the river, and measured six hundred rods on each side. It was surrounded by three walls, one inside another, with a wide space between them.

Hanging gardens.

Inside this enclosure were the *hanging gardens*, of which so much is said in history. They were among the seven ancient wonders of the world.

Gardens in terraces.

These gardens contained a square of four hundred feet on every side, and were arranged in terraces one above another, which were supported by arches, until they were carried to the height of the walls of the city.

How constructed.

Upon the supporting arches were first laid large flat stones, sixteen feet long and four feet wide; then upon those a layer of reeds was placed, cemented with bitumen;

Foundations.

and upon that, two rows of bricks closely cemented with plaster; and over the whole were laid thick sheets of lead.

Upon this foundation was placed the mould of the garden.

Occasion of expense

This work and expense was all for the purpose of preventing moisture from dripping through the terraces.

The mould

Trees.

Flowers, etc. added to its beauty.

The mould was so deep and rich that the largest trees and plants could take root and grow in it. These, with flowers in great variety, were kept growing luxuriantly, and filled the air with their fragrance. The gardens added much to the beauty and grandeur of the city, being designed to represent mountain scenery, and they doubtless helped to fill the heart of Nebuchadnezzar with pride, which

Boasting.

caused him to exclaim, as he looked out on the magnificence of his city, "Is not this great Babylon that I have builded!"

Men boast to-day over smaller affairs than Babylon.

Nebuchadnezzar's position.

When Nebuchadnezzar came to stand at the head of this great empire, a wonderfully interesting event occurred in his history. In the second year of his reign, he had a dream and forgot it; but it left its impression upon his

Interesting events in his life.

mind. He had wise men, or soothsayers, in his kingdom, who claimed to understand dark things and unfold mysteries, and he demanded of them that they should tell

His dream.

him the dream and make known the interpretation. But

Soothsayers fail.

they said, "You ask too much of us. Tell us the dream, and we will tell the interpretation before the king." But he said, "You must tell the dream and the interpretation

Are ordered to be slain.

thereof;" and when they failed to do so, he ordered that they should be destroyed.

Daniel's proposition

Daniel, the servant of God, who had been carried captive from Jerusalem, was then in Babylon among the

to tell the dream.

wise men; but he had heard nothing of this matter until he was called upon to be dragged forth to execution; when he said, "Why is the king so hasty? Give us time, and we will tell the dream and the interpretation thereof

He lays it before God

before the king." Time was granted; and Daniel, in company with his three brethren, laid this matter before the

God of heaven, and God made known to Daniel just what Nebuchadnezzar saw in his dream; and he appeared before the king to relieve his suspense, and he said,—"Thou, oh king, sawest, and behold a great image,"—we have the image represented upon the chart, that we may have the description of it more fully impressed upon our minds, as we read what the servant of God said under these circumstances: "Thou, oh king," he said, "sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream," said Daniel, "and we will tell the interpretation thereof before the king." (Dan. 2: 31–36.)

His suspense relieved.

Ref. to the chart.

Daniel tells the dream.

We do not purpose to notice the interpretation at present, our object being to refer to the dream as an event of interest in the life and reign of Nebuchadnezzar.

Interpretation not now noticed.

Event of history.

In the twenty-fifth year of his reign, Nebuchadnezzar set up an image of gold on the plains of Dura, in the province of Babylon, and required his subjects to worship it; and, because Azariah, Mishael and Hananiah, of the Hebrew captives, refused to prostrate themselves before it, he caused them to be "cast into the fiery furnace;" but they were miraculously delivered from the devouring flames.

Image of gold required to be worshiped.

Hebrews refuse.

Vision.

In the thirty-third year of his reign, he had a vision which troubled him, and Daniel interpreted it, as he had the dream before. (See Dan. 4: 4–18.)

Reigned 43 years.

Nebuchadnezzar reigned forty-three years.

Greatest of monarchs.

He has been called the greatest of monarchs. He was the first king who held universal sway.

At the head of 1st universal empire.

He stood at the head of the first universal empire of the world.

His end.

Babylon was at the zenith of its glory during his reign; but he went down, and from his death the empire began to decline.

Evil-Merodach. *Evil* indeed.

EVIL-MERODACH, his son, succeeded to the throne; and he was, emphatically, *Evil*-Merodach. So evil and disgusting was his life that his subjects conspired against him and put him to death.

His reign 2 years.

He only reigned two years.

Neriglissar

NERIGLISSAR, his sister's husband, succeeded him in the empire.

He declared war on Media.

As soon as Neriglissar came upon the throne in Babylon he declared war upon Media, and sent his ambassadors to the king of India to solicit his co-operation against that country, representing that the Medes and Persians together were a dangerous people; that, as they were closely related and increasing in strength, unless they were overpowered, other nations were likely to suffer.

Seeks aid from king of India.

Medes and Persians stronger.

Diplomacy of king of India.

The king of India sent his ambassadors into Media, and also to Babylon, to enquire more fully concerning this matter, and then decided in favor of the Medes, instead of the Babylonians.

Ambassadors sent.

Medes aided.

Darius the Mede, king of Media,

When Neriglissar declared war upon Media, Darius the Mede was upon the throne. Realizing the necessity of being prepared to meet the enemy, he sent down into Persia and requested Cambyses, the king, to send him assistance, and, in response, thirty thousand soldiers were sent into Media under the command of Cyrus, the Persian, nephew to Darius the Mede.

sends to king of Persia for aid.

Cyrus and his army.

Cyrus commands the forces of both countries.

When Cyrus arrived in Media, he was given command of all the forces, to operate against the king of Babylon, in the interests of his uncle, Darius.

3 yrs. preparation.

Nearly three years were occupied in preparing for an engagement.

Arrangements were at last completed, and the two

Arrangements completed.

armies were drawn up, face to face, to engage in the conflict.

Battle fought.

The battle was fought, and Neriglissar was slain, in the fourth year of his reign.

Neriglissar slain.

Laborosoarchod reigns nine months.

His son, LABOROSOARCHOD, succeeded in the government of Babylon; but he was so corrupt that his subjects would not tolerate him, and he was put to death when he had reigned only nine momths.

A long name; a short reign

He had a very *long name*, but a very *short reign*.

The man of names.

On the death of Laborosoarchod, a man succeeded to the throne bearing different names: he was called *Nabonadius*, *Labynit or Labynetus*, and BELSHAZZAR.

Belshazzar

Some have thought that these three names represented three kings; but according to what we consider to be the most reliable authority, they all apply to the *one man* who is usually called by the last name, Belshazzar.

Scriptural proofs promised.

We shall soon notice some scriptural evidences which corroborate these statements.

Cyrus in command when Belshazzar begins to reign.

When Belshazzar came upon the throne in Babylon, Cyrus was still in command of the forces of the Medes and Persians, and determined to repel the injury that had been brought upon them by Neriglissar.

He seeks to repel the injury of Neriglissar

The Babylonian empire had now become weakened: many provinces and nations had thrown off its yoke. In Asia Minor the provinces were principally under the influence of Crœsus, king of Lydia, whose capital was Sardis.

Belshazzar appoints Crœsus of generalisimo.

Belshazzar went in person to Sardis, and appointed Crœsus *generalisimo* over the forces of Asia Minor, Syria and Egypt, to lead them in his interests against the Medes and Persians.

Belshazzar returns to Babylon.

Crœsus, elated with his appointment, prepared to take the command. Meanwhile, Belshazzar returned to Babylon, feeling that he had done all that was necessary to provide for the security of his empire, and settled down for the enjoyment of pleasure.

Cyrus carries out his purpose to repel injury.

Cyrus, in his determination not to be overcome, had prepared his arms, and did not wait for Crœsus to advance

Marches upon the enemy,

upon him, but immediately marched his forces into the land of the enemy. Speedily crossing the rivers Tigris and Euphrates, he continued his march until he arrived in

Overpowers Crœsus

Lydia; where he overpowered Crœsus, and brought the

His success.

provinces of Asia Minor under his power. Being thus successful, the Syrians and Egyptians readily submitted to Cyrus, and he was prepared to advance upon the city

Surrounds Babylon.

of Babylon. In the seventeenth year of Belshazzar's reign, he surrounded that great city with his forces, and com-

Digging a trench.

menced digging a trench around it.

Ridiculed by the Babylonians.

While engaged in this enterprise, the Babylonians ridiculed his work and defied his power.

Looking down upon him from the top of those massive walls, towering in their strength three hundred and fifty

Their statements and questions.

feet above him, they said,—"What do you think to accomplish? Do you expect to reduce us by siege?"

"This city is strongly fortified, and we have provisions inside to last us twenty years; go on with your work, we have no fears."

Cyrus pursues his work.

Cyrus patiently applied himself to his business, making known his plans to no one, until the trench was completed, He then divided his army, and stationed half at the north of the city, by the river, and half at the south, and waited for a favorable opportunity in which to accomplish his design.

That favorable opportunity presented itself in a little while.

Belshazzar's feast.

Belshazzar, dreaming of safety, and thirsting for pleasure, "made a great feast to a thousand of his lords."

Exciting preparations.

Great excitement prevailed in the city as the feast was preparing. Business was neglected, and officers were off their guard.

Guests arrive.

At the time appointed the guests arrived. The royal palace was brilliantly lighted; there was music and dancing, hilarity and mirth.

Tables spread.

The table, spread with all the dainty luxuries that wealth could afford, served to gratify their vitiated tastes, and

Wine is there.

wine was drank to excess, until the half drunken king

and drunkenness. gave orders to bring in the vessels of gold and silver which had been taken from the Temple in Jerusalem by Nebuchadnezzar; and those sacred vessels which had once been consecrated to the service of God in his holy Temple, were filled with wine, and pressed to the polluted lips of Belshazzar and his drunken guests; and he and his princes, his wives and his concubines, drank therefrom.

Orders the vessels of gold and silver.

Consecrated. vessels.

Polluted lips.

God affected. God was insulted: His indignation was stirred; and He manifested His displeasure in a manner which caused Belshazzar to tremble and quail before him.

Their enjoyment For, in the midst of their revelry, when all hearts were light and gay, and they were absorbed in their wanton pleasures, there came forth "fingers of a man's hand . . . and wrote upon the plaister of the wall," in that brilliantly lighted palace of the king.

Fingers of a hand.

The great excitement All eyes were turned upon that scene. The music ceased; consternation prevailed; Belshazzar's countenance changed; his mind was agitated; his whole being was moved with fear. Trembling in weakness, while "his knees smote together," he called for the astrologers, the Chaldeans, and the soothsayers, to be brought in. They came; and he said to them, "Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom." But, notwithstanding the inducements offered, they failed to decipher the characters upon the wall; and the king's trouble was increased, for his destiny seemed secreted in those mystic lines.

Astrologers called.

Rewards offered.

Failure.

Trouble increases.

Daniel. Daniel the prophet still lived in Babylon, and the queen, NITOCRIS, comprehending the situation of her son, BELSHAZZAR, and remembering how Daniel had relieved the mind of her father, Nebuchadnezzar, on a similar occasion, said to the king: "Now, let Daniel be called, and he will show the interpretation."

Nitocris.

Daniel. called.

He enters. Belshazzar consented; and Daniel, filled with the spirit and power of God, was ushered into the midst of that excited throng.

Rewards rejected.

The king offered him the same inducements to read that writing which he had offered to the others before him.

His appearance. His statements

But Daniel, with unassumed dignity, replied, "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation."

He looks upon the wall. Reads the writing.

As the eyes of the prophet then rested upon those mysterious characters, he read:—

"MENE, MENE, TEKEL, UPHARSIN."

But what does it mean?

Tells the interpretation.

"This is the interpretation of the thing," he said;—

Numbered

"God hath numbered thy kingdom, and finished it.

Weighed.

"Thou art weighed in the balances and art found wanting.

Divided.

"Thy kingdom is divided, and given to the Medes and Persians."

Scene occuring in the palace.

While this scene was transpiring in the royal palace,

Cyrus improving the time.

Cyrus was improving the time in executing his plans. He ordered the trenches to be opened, and the great river

Trenches opened.

Euphrates was changed in its course. Its willing waters

River turned.

separated, to rush in opposite channels around that great city, to unite below, instead of flowing together onward in its accustomed way; and the Persian general marched his

The military road.

army over a strange military road, the bed of that river, under those massive walls, into the city.

Gates left open.

The "gates of brass" which closed the streets that led to the river, and which were always required to be locked at night, had been carelessly left open on account of the excitement concerning the feast of Belshazzar.

Important matters are usually neglected when such scenes of festivity and pleasure are being prepared;

Cyrus enters the city.

Cyrus, therefore, entered the city, and marched to the palace of the king; and the Scriptures graphically state the stirring fact that—

Belshazzar slain.

"In that night was Belshazzar, the king of the Chaldeans, slain, and Darius the Median took the kingdom."

DARIUS is mentioned, because it was in his interests that Cyrus led forth the army and accomplished this work.

Babylonian empire goes down.

The Babylonian empire went down, and the MEDO-PERSIAN EMPIRE was established upon its ruins,—THE SECOND GREAT EMPIRE OF THE WORLD; the history of which will be given in our next lecture.

Medo-Persian established.

Belshazzar reigned 17 years.

Belshazzar, being the last king of Babylon, had reigned seventeen years, during which several interesting events occurred, which it will be well to mention here.

Other events.

Daniel's vision.

Described.

In the first year of his reign, Daniel the prophet had a vision, which he describes as follows:—

"I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

4 Beasts.

"And four great beasts came up from the sea, diverse one from another.

1st, a lion.

"The first was like a lion, and had eagle's wings. I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

2nd, a bear

"And behold another beast, a second, like to a bear; and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.

3rd, a leopard.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

4th, a dreadful and terrible beast.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue thereof with the feet of it; and it was diverse from all the beasts that were before it;

The horns.

and it had ten horns.

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." (Dan. 7: 2–8.)

Represented on chart

These beasts are represented upon the chart, for the

Daniel's 2nd vision.

purpose of impressing the mind more fully with what he saw.

Represented on chart Dan. 8: 1-12.

In the third year of Belshazzar's reign, Daniel had another vision, which is also represented upon the chart, and described in the eighth chapter of the book of Daniel, as follows:—

"In the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

Shushan, Elam and Ulai.

"And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

A ram.

"Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last.

Ram pushing.

"I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

A goat.

"And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched

Notable horn.

not the ground; and the goat had a notable horn between his eyes.

Came to the ram.

"And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

"And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and

Horns broken.

brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

Horn broken. 4 others.

Therefore the he goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

Little horn

"And out of one of them came forth a little horn, which

waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

Its work.

"And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

"Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

"And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered." (Dan. 8: 1–12.)

History from its rise to its fall.

Having traced the history of this first great empire from its foundation, through its rise, until it gained its position as a universal empire, then through the days of its glory, and finally through its decline and fall, until it was superseded by another holding universal sway, we wish to call attention to some prophetic declarations and representations concerning it, for God, through his prophets, described the most striking events of this great empire before it occurred.

Prophetic declarations.

Described through prophets.

By the historian.

We have presented these events, as described by the historian, after they transpired, in order that it may be understood what has been, and no one will doubt the facts of history, as they stand recorded by the most reliable historians.

None doubt the history.

Some doubt God's word.

But yet, some are disposed to doubt the Word of God, and to say that it is not reliable. We purpose, therefore, to place the prophetic declarations of that Word alongside the historical data, and see whether they agree.

Preaching.

There has been much preaching on the subject of prophecy and its relation to history, and those who have engaged in this work have sometimes been accused of presenting the prophecy, and then, cunningly and craftily, selecting certain events of history which seem to bear some likeness, to the prophetic description in order to fit it; and it is thus intimated that the events of history have been wrenched from their proper place and made to prove or support a theory.

Cunning and craft charged upon some.

Our course on account of it.

Examination of the Prophecies

We have, therefore, chosen to give the history first, and then, simply to read the prophetic statements, allowing them to apply where they may. And so we proceed to examine these prophecies.

In the early days of Nebuchadnezzar, before this empire became universal in power, God said, through his prophet Jeremiah, that all nations should be given into the hands of that king of Babylon, as follows:—

"In the beginning of the reign of Jehoiakim, the son of Josiah, king of Judah, came this word unto Jeremiah, from the Lord, saying,

"Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck,

"And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah, king of Judah;

"And command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters:

"I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

"And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also, to serve him.

"And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him.

"And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand." (Jer. 27: 1–8.)

Time of its utterance.

This prophecy was uttered when Nebuchadnezzar was first associated with his father, Nabopolassar, in his reign, and before any of the nations and cities mentioned had been fully brought under his dominion.

Nebuchadnezzar's success.

In tracing the history of Nebuchadnezzar and his work, we have seen that he carried forward his conquests until he conquered these nations, and that when any of them refused to serve him they were punished, and their cities were destroyed.

This was specially true of Jerusalem and of Tyre.

Nebuchadnezzar universal ruler.

Nebuchadnezzar finally became king over all nations; a universal ruler.

Recognized by Daniel.

Even his conquered subjects recognized him in that position, as is evident from the address of Daniel when he came in to tell the dream and make known its interpretation. But why should Daniel describe his position so particularly, as he came to interpret that dream? Because that image which he had seen in his dream sustained an important relation to him in his position at the head of that great government.

The dream and his position.

Daniel said, after he had told the dream:—

Daniel's address.

"This is the dream; and we will tell the interpretation thereof before the king.

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory.

"And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all."

Question.

But it may be asked, What has this to do with that image of his dream? We answer, "Very much indeed." "Thou,"—in this position, at the head of this GREAT EMPIRE—ruler over all—"THOU ART THIS HEAD OF GOLD."

Babylon the head of gold.

Saw more than a head.

But Nebuchadnezzar saw more than a *head of gold*. A *great image*, in human form, stood before him, divided into four parts, and each of those parts composed of a different metal.

Head. "His HEAD was of fine *gold*.

Breast and arms. His BREAST and his ARMS were of *silver*.

Belly and sides. Legs. His BELLY and THIGHS of *brass*, and his LEGS were of *iron*."

Now, to what do all these different parts apply?

1st empire. Daniel said to Nebuchadnezzar, as he stood at the head of the BABYLONIAN EMPIRE in its glory,—THE FIRST UNIVERSAL EMPIRE OF THE WORLD,—"Thou art this head of gold; and after thee shall come another kingdom, inferior to thee," (the breast and arms of silver). "And another, *third*, kingdom of brass, which shall bear rule over all the erth." "And the fourth kingdom shall be strong as iron."

2nd Kingdom. 3rd Kingdom. 4th Kingdom.

4 Kingdoms in symbol. Four kingdoms are here represented in a symbolic manner.

Governments now represented by symbols. It is customary, even at the present time, to represent governments by symbols or emblems; so we have the "British Lion," the "Russian Bear," and the "American Eagle;" and we understand that the government of Great Britain is symbolized by a lion; that the Russian Empire is symbolized by a bear; and that the American government is symbolized by an eagle.

God chose to so represent. Now God has chosen to represent the great governments or empires of the world in this emblematic manner, by introducing this *metallic image*. Four kingdoms, or empires, holding universal sway, were to exist in the history of the world, as signified in this image. The first of these was the Babylonian empire, with Nebuchadnezzar at its head, and it is symbolized properly by the "head of gold."

Metallic image.

Remarkable. How remarkable it was that Nebuchadnezzar should see that wonderful image, just at the time when he, in his empire, could be represented by the "head of gold!" It was the manifestation of the wisdom and power of God.

Wisdom and power.

Kingelated The king of Babylon was elated with his gold-headed symbol; and he attempted to show that his kingdom, because thus represented, *should stand forever*. So he set up that image of gold on the plains of Dura, and required his subjects to worship it.

Image of gold.

Entire.

It was not an image with its head only of gold, but one that was all gold—solid from his head to his feet, giving no place to silver, brass, or iron; and so he endeavored to prove that his was the only empire that should ever exist.

But God had said there should come another after him, —represented by the "breast and arms of silver,"—and God's statement prevailed. The Babylonian empire went down, and another took its place.

God's statement prevails.

Other symbols.

We now call attention to another line of symbols.

When Daniel had his vision in which he saw those four peculiar beasts which we have already described, as recorded in the seventh chapter of the book of Daniel, he "asked the truth of all this," (Dan. 7: 16,) and was told that these great beasts "which were four, were four kings, or kingdoms, that should arise." (Dan. 7: 17.)

Image and beasts correspond.

We understand that by these four beasts are symbolized the same four kingdoms or empires which are represented in the metallic image, and that the peculiar characteristics of these beasts are significant, representing features of the governments which are not seen in the image.

Lion and head.

The lion with eagle's wings corresponds with the head of gold, and represents the Babylonian empire.

Excavations in Nineveh.

Recent excavations of the ruins of Nineveh have revealed the fact that the lion with eagle's wings was the symbol of the Assyrian government.

There is a stone slab in the British Museum which was taken from those ruins, on which this symbol is represented, and hence the appropriateness of this symbol, as seen by Daniel in his vision.

Force of the symbol

Literal statements of prophecy.

We now leave the symbolic representations, and call attention, further, to the literal statements of prophecy concerning this great empire.

Success foretold,

Having noticed the fact that God foretold the success of Nebuchadnezzar in bringing all nations under his power, and establishing universal dominion, we go back to notice

and the fall

further that God, through the same prophet and at the same time, declared the downfall of this empire, and

designated the ruler under whose reign it should go down.

Duration and end.

In the following language, the duration and end of his empire is depicted:—

Prophecy.

"All nations shall serve him, and his son and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him." (Jer. 27: 7.)

Son's son.

Grand-son.

According to this language, that empire must go down in the days of the son of Nebuchadnezzar's son, or, more generally speaking, we would say, in the days of his *grand*-son.

Nebuchadnezzar.

Evil-Merodach a son.

Neriglissar

Son-in-law

In tracing the history of this great empire, we saw that NEBUCHADNEZZAR was succeeded by his son, EVIL-MERODACH; and a son of Nebuchadnezzar was upon the throne. EVIL-MERODACH reigned two years, when he was slain, and his sister's husband, NERIGLISSAR, was exalted to the throne. Now, shall the kingdom end with his reign? No; for he is the son-in-law of Nebuchadnezzar, and not his *grandson*.

Laborosarchod a grand-son.

NERIGLISSAR was slain in the fourth year of his reign, and his son LABOROSOARCHOD succeeded to the throne, —a *grandson* of Nebuchadnezzar.

Question.

Shall we now look for the government to cease and the empire to fall, when he ceases to reign? If so, we look in vain; for at the end of nine months he is put to death, and another is exalted to the head of that government; and its history still continues.

Has prophecy failed.

Has the prophecy failed? Must we lose confidence in God, and retire from the field, leaving the infidel to rejoice in victory?

The subject re-examined.

Before we admit that prophecy has failed, however, or lose confidence in God, or consent to retire from the field, we purpose to examine this subject more thoroughly. To be sure, the language of the prophecy is very plain, and can be applied to none but a grandson of Nebuchadnezzar.

General term, grand-son.

But we notice that the general term, grandson, is not used. Why is this? Because God is more specific, and tells us

whose *son* this *grand*-son should be. There are two sides on which grandsons are found. A grandson may be either a *son's son* or a *daughter's son.*

Specific term,— "son's son," not daughter's son.

Now, God has so carefully guarded this language that there is no mistaking it. He says plainly, *his son's son.* Laborosoarchod was *his daughter's son*, and so could not have been the one meant in the prophecy; therefore, the empire did not go down with his reign, but it did go down with the reign of his successor, Belshazzar. But can we find in this the fulfillment of the prophecy? Let us examine and see. Who was Belshazzar? He was the son of Evil-Merodach, and Evil-Merodach was the son of Nebuchadnezzar; therefore, Belshazzar was the son of Nebuchadnezzar's son, and the one designated in the prophecy; and as he went down, and the empire with him, God's word was fulfilled. Then, "many nations served themselves of *him*" who had "served himself of them." God not only said that "many nations should serve themselves of him," but he specified the principal nations who should do this, even when Babylon was in its glory; for he said, "Go up, O Elam (or Persia); besiege, O Media," (Isa. 21 : 2); and again, "I will stir up the Medes against them:" and when the Babylonian empire was overthrown, it was the Medes and Persians who triumphed over it, and established their supremacy in a single night; and,—

Belshazzar the son's son.

The empire goes down.

Prophecies fulfilled.

Nations serve themselves

God designates them.

Medes and Persians.

> "As the sun looked out from the skies next morn,
> A dark cloud hung over that city, forlorn;
> And from Babylon's walls the banners, wide,
> Waved victory's hues, o'er her fallen pride."

And so her glory ended.

Other prophecies

There is, also, a prophecy which is of special interest, and which designates the man who was the leader in this conquest.

and their fulfillment

That prophecy *called him by name* and described his work, *more than one hundred years before he was born*, in the following graphic language:

Cyrus and

"Thus saith the Lord to his *anointed*, to CYRUS, whose

his work foretold.

right hand I have holden to subdue nations; and I will loose the loins of kings, to open before him the twoleaved gates; and the gates shall not be shut;

"I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

"And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.

"For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me.

"I am the Lord, and there is none else, there is no God besides me: I girded thee, though thou hast not known me;

"That they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else." (Isa. 45: 1–6.)

The name Cyrus was thus mentioned more than a hundred years before the one came who was to bear it, and even before the supremacy of the Babylonian empire; and when the nations were prepared to feast upon that empire, behold, they are led forth by Cyrus *the Persian!* God had said of him,—"whose right hand I have holden to subdue nations:" supported by unseen power he conquered the nations. God said,—"I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut;" and, "I will break in pieces the gates of brass;" the careless princes opened the brazen "two-leaved gates" in the morning, but forgot to shut them at night. Again the prophecy declares,—"I will give thee the treasures of darkness, and hidden riches of secret places,"—"I have even called thee by name: I have surnamed thee, though thou hast not known me:" and Cyrus, the one *surnamed* of God, found access to the *secret treasures* of Babylon; thus remarkably fulfilling all the prophecy concerning him.

The city of Babylon was finally destroyed. After standing as the principal capital of the Medo-Persian and Grecian empires, Darius, son of Hystaspes, the third ruler from Cyrus, broke down its walls, and they gradually decayed and crumbled into ruins.

There are other prophecies, also, which relate to its utter destruction, and which we now proceed to notice; and, that we may appreciate their fulfillment, we cite also the statements of historians and travellers who have described the scene of these ruins. We quote the prophecy first, and then the citations from the secular writers, as follows:—

The prophecy. "Babylon shall become heaps." (Jer. 51 : 31.)

The fact. "Babylon has become a vast succession of mounds."—"It is a great mass of ruined *heaps*."—"There are uneven *heaps* of various sizes."—KEPPEL, PORTER, MIGNAN, &c.

The prophecy. "Destroy her *utterly*." (Jer. 50 : 26.)

The fact. "The regular lines of the original ruins have been so broken that nothing but confusion is seen to exist."—SIR R. R. PROCTOR, *Travels*, vol. 2, p. 338.

The prophecy. "The broad walls of Babylon shall be broken down." (Jer. 50 : 58.)

The fact. "Where are the walls of Babylon?"—VOLNEY, *Ruins*, chap. 2. "We totally failed to discover any trace of the city's walls."—KEPPEL, *Narratives*, vol. 1, pp. 175. Also, see BOMBEY'S literal translation of CAPT. FREDERICK'S *Ruins of Babylon*, vol. 1, pp. 130–31; and RICH, pp. 43, 44.

The prophecy. "A drought is upon her waters, and they shall be dried up." (Jer. 50 : 38.)

The fact. "The canals at present can only be traced by their decayed banks."—BOMBEY, literal translation, p. 138.

The prophecy. "Sit thou silent, and get thee into darkness." (Isa. 47 : 5.)

The fact. "A silent and sublime solitude, a silence as profound as the grave."—PORTER, *Travels*, vol. 2, pp. 294, 407.

The prophecy. "It shall never be inhabited." (Jer. 12 : 20 ; 50 : 40.)

The fact. "Ruins like those of Babylon, of heaps of rubbish, impregnated with nitre, cannot be cultivated;" hence, not *inhabitable*.—RICH, *Memoirs*, p. 16.

Prophecy. "Nor dwelt in from generation to generation." (Isa. 13 : 20.

The fact. It was said, in the sixteenth century, that there was "not a house to be seen" where Babylon had stood. See RAY'S *Collection of Travels* (RAWOLF), p. 174.

In the nineteenth century, it is said, that "it is still desolate and tenantless."—MIGNAN, p. 234.

Prophecy. "Neither shall the Arabs pitch their tents there ; neither shall the shepherds make their folds there." (Isa. 13 : 20.)

The fact. Captain Mignan says,—"I could not persuade my guides—Arabs—to remain after dark, from apprehension of evil spirits."

Says RICH, p. 27,—"All the people of the country assert that it is extremely dangerous to approach this mound after night-fall, on account of the multitude of evil spirits by which it is haunted."

Another writer says, that "by their superstitious belief they"—the Arabs and shepherds—"are prevented from pitching a tent by night, or making a fold there."

Thus the great prophetic declarations of God's Word concerning this empire have been fulfilled, and the once proud city of Babylon lies silent in the dust.

Reflections We now close this lecture, deeply impressed with the fact that there is a "God in heaven who revealeth secrets," who "speaks, and it is done," who commands, and the nations unconsciously obey.

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LECTURE II.

THE MEDO-PERSIAN EMPIRE.

Introduction.

We noticed in our previous lecture that the BABYLONIAN empire was superseded by the MEDO-PERSIAN empire; the history of which forms the subject of this lecture.

What the name implies.

Medes and Persians.

The name of this empire—MEDO-PERSIAN—shows that *Medes* and *Persians* were united to constitute it; and their history prior to the establishment of their empire should be understood, in order to appreciate the relation they sustained to each other, and the position they occupied when they came to stand together in this SECOND UNIVERSAL EMPIRE OF THE WORLD. We shall therefore go back of the supremacy of the empire to the earliest times of the Medes and Persians, and trace their history separately, until they became united in one government. Then we shall follow its history during its supremacy and decline, until it was subjugated by the conquests of Alexander the Great, and the GRECIAN empire was established in its stead.

Their history to be traced separately.

Then during their supremacy and decline

Medes first

Their origin and position.

The MEDES are mentioned in history before the PERSIANS. They were descendants of MEDAI, the third son of JAPHETH, and grandson of NOAH. As we noticed in our first lecture, MEDAI settled south of the CASPIAN SEA; and that country was called MEDIA from his name, and his descendants were called MEDES.

1st ruler Arbaces.

The first ruler mentioned among them was Arbaces, to whom we referred in the preceding lecture as the one who entered into the conspiracy with Baladan, the governor of Babylon, to destroy Sardanapalus, king of Assyria, and caused him to destroy himself. Some have supposed that

A supposition.

Anarchy.

the Medes from that time maintained a separate government, but, according to reliable authority, they were soon reduced to anarchy, and had no special ruler or laws to control them.

Tribes. Villages.

They existed in tribes, and dwelt in small, rude villages, which were composed of a few huts thrown together in a careless manner.

Their condition.

"Every man did that which was right in his own eyes," and confusion prevailed.

Dejoces.

During this state of affairs, DEJOCES, a Median by birth,

His character and influence.

became conspicuous among them. He was superior to his countrymen generally, being possessed of many excellent qualities. He exerted a salutary influence among the people, and endeavored to elevate them and to bring about

Unjust accusation.

a reform. Some have accused him of vain ambition, and of self-agrandizement, because his excellencies of character were so prominent; but we think this charge is unkind and unjust. Superiority of character gives claim to

Position deserved.

superiority of position, and as Dejoces had superiority of character, he deserved superior position, which he obtained upon his own merits.

Made judge. His success.

His influence increased in the village where he resided until they made him judge, and he soon brought the people to a sober and regular life. Hearing of his fame, they began to resort to him from the other villages, to settle their difficulties, and he was of so much benefit to them that they could not dispense with his services.

Is not situated to do all he desired.

But he could not accomplish all that he desired in the interests of the Medes while acting only in the capacity of a judge. He could give advice and counsel, but had not

Monarchial form of government.

sufficient authority to fully control them. The monarchial form of government he thought preferable to any other, and best suited to the wants of his people.

Comment.

The monarchial government, when the monarch is not a tyrant, but "his ways are just and equal," and "justice and judgment are the habitation of his throne," and the monarchy has its grand prototype in the government of God,—is superior to any other.

Dejoces decides to introduce this form of government, and works to bring it about.

DEJOCES, wishing to do all that could be done for his countrymen, decided to introduce the monarchial form of government. This he could not do safely without the consent and corporation of the people. For him to proclaim himself king and assume the reins of government as monarch would endanger his life. It was apparent, if a monarchy was established, that he was the only one suited to fill the office of king. But if he ever came to fill such an office, the people must make the office and put him in it. This they would never do unless they felt that it was important; so he decided to pursue such a course as would make them realize the importance of doing so. He therefore suddenly vacated the office of judge, and retired to private life, refusing to render them any more service in that capacity, and they were thrown into greater confusion than ever before, and were made to feel the necessity of fixing upon some substantial form of government.

Assembly called.

They called an assembly for the purpose of considering the matter, and DEJOCES, who had been carefully watching

Servants sent.

their movements, sent his servants to that assembly with

Their course.

instructions how to act. When the question was raised as to what form of government they should decide upon, these servants suggested the monarchial, and after much discussion, they decided to adopt that form, and so

Monarchy erected.

erected a monarchy.

Then they said, "Who shall be the king?" when, with

Dejoces king.

unanimous voice, DEJOCES was elected, as the only man capable of filling the office; and he was the first king of the Medes.

He endeavors to inspire his subjects with awe and respect

When Dejoces had ascended the throne, he endeavored to establish himself in his dignity as king, by attending to those things which were calculated to inspire awe and respect for his person.

His palace.

He required his subjects to build him a magnificent palace.

Its location

It was erected upon the summit of a hill, which was regular in form and of equal ascent on every side. He strongly fortified it, and then selected a body-guard; thus

Gives his attention to the general interests of the govern. ment.

providing for his own protection. He then gave his attention to the interests of the government generally.

The Medes, having lived in their rude villages in a state of anarchy so long, it required much wisdom to civilize and refine them; but Dejoces was sufficient for the work.

Builds a city.

He directed them to build a city, which should stand as the metropolis of their kingdom, and he superintended its construction himself. This city was built on the hill upon the summit of which the royal palace was located.

Its location and arrangement

Seven distinct walls were built around the hill, ranging from the base to the summit in such a manner that the front of each wall could be distinctly seen from the outside. The parapets were gorgeously painted, and presented to the eye a very attractive appearance. Between the walls, the dwellings of the citizens were erected, and the whole appearance of the city was that of a huge stairway, as it was viewed from any direction.

Called Ecbatana.

This city was called ECBATANA, and was the grand capital of the Median government from that time onward through its history.

Modern city of Hamadan on same site.

The modern city of Hamadan now occupies the site of that Ecbatana.

Dejoces reigns 53 years.

Dejoces reigned in Media fifty-three years, during which time he gave his whole attention to the interests of the government, and devoted all his energies to the welfare of his subjects.

The character of his work.

He reigned that entire period without becoming involved in war with his neighbors.

Unlike others.

We think this cannot be said of any other ruler who has stood as long at the head of a government; and yet DEJOCES is almost wholly lost sight of to-day.

But few know of him.

But few people, comparatively, know that such a man ever lived.

Alexander and Xerxes extolled.

Such men as ALEXANDER THE GREAT, and XERXES THE GREAT, are constantly referred to, and their names extolled because of their military genius, and mighty deeds of daring in warfare and bloodshed, while DEJOCES is rarely ever mentioned.

Dejoces to the front.

We therefore bring him to the front as being worthy of mention, and deserving of a place in the respect of the people.

Phraortes reigns 22 years. Unlike his father. His conquests.

DEJOCES was succeeded by his son PHRAORTES, who reigned twenty-two years. He did not follow in the peaceful ways of his father, but was soon engaged in war with other nations. He conquered a part of Persia, which at this point is first particularly noticed in history, and also made several conquests in the north and west of Media. Being encouraged by this success, he finally declared war upon Saosduchinus, the king of Assyria. (This was before the supremacy of the Babylonian empire.) The Assyrian king marshalled his hosts in defence of his government, and succeeded in overpowering the Median king, took possession of Ecbatana, and destroyed the life of PHRAORTES.

Declares war upon Assyria.

Over-powered; destroyed.

Cyaxares I and his work.

CYAXARES I., the son of Phraortes, then mounted the throne to re-establish the government and control the affairs of Media. He is the one whom we mentioned in our previous lecture who entered into the conspiracy with Nabopolassar, the Babylonian usurper, and destroyed Saracas, the last king of Nineveh, together with the city itself.

Reigns 40 years. Astyages reigns 35y.

He reigned forty years, and was followed by his son ASTYAGES, who reigned thirty-five years.

His two children. Daughter Mandana. Her marriage. Cambyses. Achem-enes.

ASTYAGES was the father of two children, who are prominent in history. The eldest was a daughter by his first wife. Her name was MANDANA. This daughter he gave in marriage to CAMBYSES, a Persian prince, who was the son of Achemenes, the first king of Persia mentioned in history, and heir to the Persian throne.

Astyages 2nd marriage. Darius born.

The mother of MANDANA dying, ASTYAGES married again, and a son was born to him whom he called CYAXARES II. He is better known to us as DARIUS THE MEDE. He was half-brother to Mandana, who had become the wife of the Persian prince.

Birth of Cyrus.

One year after the birth of DARIUS, there was born to Cambyses and Mandana, in Persia, a son, whom they called CYRUS, and he was the noted, CYRUS THE PERSIAN, —of whom so much is said in history. He was a nephew

Nephew of Darius.

of DARIUS THE MEDE, and only one year younger than his uncle.

History runs parallel.

From this point, the history of the Medes and Persians runs parallel, until they unite to establish the MEDO-PERSIAN EMPIRE.

Their characteristics a contrast.

And now, in order to appreciate the events which are to follow, we deem it proper to notice some of the characteristics of these two nations. They were almost a complete contrast in their habits of life.

Description of the Medes.

The Medes were given very much to display in dress and to extravagance in eating and drinking. Especially was this true of the kings. They adorned themselves in a gorgeous manner, with jewels, necklaces and ornaments of various kinds. They painted their faces, arched their eyebrows, and ornamented their hair with false locks, thinking that these all added much to their beauty and dignity. They were possessed of abundant wealth, and indulged largely in the use of wine and highly-seasoned food. Their tables were loaded with every luxury that the kingdom could afford, that their taste might be gratified.

The Medes gave but little attention to educational interests, depending more upon their great wealth and dignity of appearance for success, than upon the solid basis of thorough discipline and substantial character.

Description of the Persians.

The Persians, as stated, were almost directly opposite to the Medes in their habits of life. Their clothing was of the coarsest material, and very plain in arrangement; no ornaments of any kind were attached to their person. They were of strictly temperate habits,—bread, cresses and water comprising their principal articles of diet.

Persian schools.

These Persians gave much attention to education, and their institutions of learning were of great importance, especially their military schools, to which we wish to call particular attention. These schools were established by the government for the purpose of training boys and young men for active and important service. The schools were divided into several classes, which were graded according

to the age of the students. As soon as the boys were old enough to be instructed, they were placed in the CHILDREN'S CLASS, where they remained until they were seventeen years old. In this class they were drilled in the first principles of political and military affairs. When seventeen years of age they were promoted to the YOUNG MEN'S CLASS, in which they were watched more carefully, and subjected to a more rigid discipline. They continued in this class ten years, until they were twenty-seven years old. At that age they entered the MEN'S CLASS, in which they continued twenty-five years, until they reached the age of fifty-two. From this class were chosen all the principal men of the government; those who were to fill prominent offices and responsible positions, and those who were required to lead forth the armies in defence of the country. They had still another class, of OLD MEN, who were held for council. On account of having passed through all those different classes, they were considered qualified to judge of important matters in the interests of the government of Persia.

Position of the Persians at the birth of Cyrus

When Cyrus was born, the Persians consisted of twelve tribes, and occupied only one province of the territory afterward known as Persia.

Cyrus enters school.

CAMBYSES placed his son, CYRUS, in the children's class very early in life, and he remained in it until he was twelve years old. He was then allowed to accompany his

Visit to his grandfather.

mother Mandana on a visit to the royal palace of his grandfather, Astyages, king of Media.

Before proceeding further with the history of Cyrus, which we purpose to quite fully detail, we wish to say

Follow Xenophon.

that we shall follow the account given by Xenophon in

Herodotus not reliable

preference to that given by Herodotus. Both of these historians have written extensively upon the life and work of CYRUS THE PERSIAN, but their statements do not agree. Herodotus seems to have had no object in view but to record the flying reports concerning him, without any reference to their reliability, many of which are too absurd and inconsistent to believe.

Xenophon's claim.

But Xenophon claims to have given a correct history of this Persian noble. In the beginning of his Cyropædia, he says: "Having always looked upon this great man as worthy of admiration, I took a pleasure in informing myself of his birth, his natural temper and education, that I might know by what means he became so great a prince; and herein I advance nothing but what has been related to me." He having made these statements, proceeds to give a consistent account of that noble prince; and therefore Xenophon's history of Cyrus is considered by all who have given the subject any candid thought, to be the most reliable; and this is our reason for following him, instead of Herodotus; and with this understanding we proceed with his history.

History resumed.

They arrive in Ecbatana.

Their reception.

Astyages pleased with Cyrus

Wishes him to remain in Media.

Inducements.

When MANDANA, with her son CYRUS, arrived in Ecbatana, they were cordially received by ASTYAGES, who was much pleased with the appearance of his grandson, though he thought his coarse clothing hardly becoming a prince. Young CYRUS was so pleasing in his manners that he soon gained the affections of all. His grandfather wished very much to retain him in his palace, and endeavored to offer inducements to prevail upon the Persian prince to tarry in Media, instead of returning to his Persian home.

Cyrus' indifference.

But CYRUS was so very indifferent to all these efforts that his grandfather was troubled. Then he resolved to offer CYRUS a still greater inducement than ever before, and made a special feast to the honor of this young prince. The table was spread with every luxury that his imagination could devise, or his means produce. But Cyrus was so indifferent while the feast was being prepared, that his grandfather was annoyed, and questioned him concerning his course; when he said, — "We Persians do not go such a roundabout way to get something to eat. A little bread, cresses, and water are sufficient for us. There is no necessity of being to so much expense just to gratify the appetite."

Special feast.

Its character.

Cyrus questioned

His answer.

Special privileges.

King Astyages is said to have given his grandson the privilege of disposing of the luxuries of the table among

Distribution of presents.

his friends at court, when "he immediately distributed them to the king's officers in waiting." "He gave to one because he taught him to ride; to another because he waited well upon his grandfather; and to a third because he took good care of his mother;" thus manifesting his love and respect for all, except Sacas, the king's cup-bearer. He failed to bestow any such favor upon him, because he had refused to introduce him into the presence of the king as often as he desired to be thus admitted.

Sacas slighted and why.

Boyish freak.

His grandfather displeased.

Reproof.

This was a boyish freak; and while we see so many noble characteristics in young Cyrus, we must not forget that he was *only a boy*. His grandfather was displeased because he treated his cup-bearer so unkindly, and took occasion to reprove him, saying: "You have slighted SACAS, my cup-bearer, who is chief among my officers; there is none among them all who can serve me with so much grace as he can." "If that is all," said Cyrus, sportively; "if that be sufficient to merit your favor, I will quickly obtain it; for I can serve you better than he." Then placing the napkin upon his shoulder, he took the cup and presented it to the king with as much grace as though he had always been accustomed to the work. His grandfather was pleased with the graceful manner in which the act was performed, but he accused him of forgetting one thing. He said: "You did not taste it yourself." The cup-bearer was always required to pour a little wine from the cup into his left hand and taste it, before he presented it to the king, to show that there was no poison in it, for the king's life was constantly exposed to danger; but if the cup-bearer who had charge of the wine tasted it himself, it was evidence that it was not poisoned. In reply to his grandfather's accusation, he said: "No," it was not through forgetfulness that I omitted that part of the ceremony. I apprehended that there *was poison* in it." "But why should you think there was poison in it?" he was asked. "Because, not long ago, at an entertainment, after the guests had drunk a little of *that* wine, I perceived that all their heads were turned; they sang and

Cyrus fills the office of cup-bearer

Excellent grace.

Accused of forgetting to taste the wine.

Why necessary to taste it.

Cyrus' shrewd defence and reproof.

made much noise, and talked they knew not what; and you yourself seemed to have forgotten that you were king, and they that they were subjects; and when you would have danced you could not stand upon your feet." Cyrus is thus represented as wittily reproving his grandfather for his intemperance.

Mandana returns to Persia.

When MANDANA had finished her stay in the palace of her father, and was prepared to return to her husband in Persia, CYRUS was permitted to remain in Media for the purpose of perfecting himself in the art of riding, which he had had but little experience in, and which was unknown in Persia. The barrenness of that country, and its rough craggy mountains, rendered it unfavorable to the use of horses, and so none were raised.

Cyrus remains to practice riding.

No horses in Persia.

His stay in Media.

He tarried in Media until he was nearly sixteen years old. About that time Evil-Merodach, son of Nebuchadnezzar, king of Babylon, advanced with some soldiers into Media and committed depredations which made it necessary that Astyages should proceed to oppose and defeat him. In connection with those circumstances, CYRUS had his first practical military experience, and it is said that he conducted so admirably on that occasion, that the victory which the Medes gained over the Babylonians was principally owing to his valor.

Work of Evil-Merodach.

Cyrus has his first practical experience

Victory due to him

He departs for Persia.

Soon after this event, his father required him to return to Persia for the purpose of giving further attention to his education. On his departure from Media, there was great sorrow. His grandfather accompanied him a long distance on horseback, with his officers in attendance, and when the moment came for them to bid him farewell and turn back, the whole company were bathed in tears.

Sad farewell.

Arrives in Persia; re-enters the children's class.

Cyrus thus returned to Persia, to the kind embrace of his parents, after his long absence. He entered again the CHILDREN'S CLASS, in which he continued one year, until he was seventeen years of age; giving as careful and respectful attention to his studies as though he had never been a resident of such a magnificent and luxurious a court as that of the Median King.

Enters the young men's class

Men's class

40 years old when he left the school.

At the age of *seventeen years*, he entered the YOUNG MEN'S CLASS, in which he continued ten years; and when twenty-seven years of age, he entered the MEN'S CLASS, where he remained thirteen years, until he was forty years old; when he was called to put his knowledge into practical use; and, as we trace his work, we shall realize more fully the advantage of those Persian schools. And yet,

Persian discipline not suited to the boys of to-day, and why.

with all their advantages, they would hardly suit the boys of to-day. But few boys of the nineteenth century would willingly consent to remain in the *Children's* class until they were *seventeen years old*. Somehow, in these times, they get far beyond the Children's Class long before they arrive at the age of seventeen. When but ten or twelve years old, we often find them too far advanced in their own estimation to be instructed by parents or teachers, and scorning all discipline, they treat those who ought to control them, with the utmost contempt and disrespect.

Sad feature of our times.

Father is "*the old man*," and mother is "*the old woman*." Alas, for the degeneracy of our time!

Death of Astyages.

Darius made king.

During the time that CYRUS was receiving his education in Persia, his grandfather, ASTYAGES, died, and left the Median throne to his son DARIUS THE MEDE, who was only one year older than his nephew CYRUS.

Involved in trouble.

When CYRUS had been thirteen years in the *Men's Class*, and was fully forty years of age, his uncle, DARIUS, THE MEDE, was involved in great difficulty; for NERIGLISSAR, who had been exalted to the throne in Babylon on the death of Evil-Merodach, immediately declared war upon the Medes, and, as we noticed in the preceding lecture, he sent ambassadors over to India, representing to the king of that country that the Medes and Persians were dangerous people, and unless they made some effort to break down their government, they would experience much trouble from them. But the king of India sent ambassadors to enquire more thoroughly into these affairs, and, finally, he decided in favor of the Medes and Persians, against the Babylonian king.

When Neriglissar declared war against Media, DARIUS

Darius sends to Persia for assistance.

realizing his need of assistance, sent down into Persia, and requested Cambyses, who was then king of Persia, to send him some Persian soldiers, and to arrange that CYRUS should command the forces. When it was known that CYRUS was to lead forth the Persian army, there was great joy and enthusiasm throughout Persia, for the young men had so much respect and love for him that they rejoiced in the opportunity of rallying around his standard, even though they were compelled to go.

Cyrus to command.

Great joy.

Persian army 30,000 men

Cyrus commands

An army of thirty thousand soldiers, all infantry,—for there was no cavalry then in Persia,—was placed under the command of CYRUS, to go forth to the asssistance of DARIUS king of the Medes.

Cambyses accompanies his son.

Gives him useful instruction.

When prepared to march, Cambyses, the father of Cyrus, accompanied him to the frontiers of Persia, and on the way took occasion to give him some excellent instruction concerning the duties devolving upon the general of an army. He questioned him closely about the instructions he had received from his teachers upon different points, and found that some of the most essential things had been neglected, particularly concerning economy, and the best means of supporting an army, and of preserving the health of his soldiers, and with reference to the proper means of making the soldiers obedient and respectfully submissive. Cyrus had only been taught the rules of warfare concerning military drill. When asked by his father what he had been taught, he said: "They have taught me to fence, to draw the bow, to fling the javelin, to mark out a camp, to draw the plan of a fortification, to range troops in order of battle, to review them, to see them march, file off, and encamp."

His words not lost.

The words of his father, as he endeavored to impart useful and practical knowledge to his son, were not lost: Cyrus treasured them up, and was profited by them.

The address of Cyrus to his army just before they started for Media, is of special interest. It is as follows:—"Soldiers! Do you know the nature of the enemy you have to deal with? They are soft, effeminate, ener-

Cyrus' address to his soldiers.

vated men, already half conquered by their own luxury and voluptuousness; men not able to bear either hunger or thirst; equally incapable of supporting the toils of war, or the sight of danger; whereas to you that are inured from infancy to a sober and hard way of living; to you, I say, hunger and thirst are but the sauce,—and the only *sauce* — to your meals; fatigues are your pleasures, dangers your delight, and the love of your country and of glory your only passion. Besides, the justice of our cause is another considerable advantage. They are the aggressors. It is the enemy that attacks us; and they are our friends and allies that required our aid. Can anything be more just than to repel the injury they would bring upon us? Is there anything more honorable than to fly to the assistance of our friends? But what ought to be the principal motive of your confidence is, that I do not engage in this expedition without having first consulted the gods, and implored their protection; for you know it is my custom to begin all my actions, and all my undertakings, in that manner,"

Arrives in Media.

When Cyrus arrived in Media he was given command of all the forces to operate against the Babylonians. The army of NERIGLISSAR numbered two hundred thousand foot, and sixty thousand horse, while the united armies of the Medes and Persians, under the command of CYRUS, amounted to less than one-half that number.

All the forces under his command.

Neriglissar's army 200,000 foot, 60,000 horse.

Medes and Persians less than one-half.

Cyrus plans the expedition

Wonderful order inspires respect.

His principle.

CYRUS gave his immediate attention to the planning of the expedition. He established wonderful order among his troops, and inspired them with respect for himself, by promising reward, and by his obliging and courteous deportment. He placed no value upon money, but to give it where it was needed. He was continually making presents to one and another according to their merit. He thought it better for a general to distinguish himself by his benevolence, than by the luxuries of his table or the richness of his clothing.

Three years preparing.

About three years were occupied by both parties in preparing for an engagement, and during that time DARIUS

Trouble on account of the Armenian king.

was involved in another difficulty; for the king of Armenia who had been made tributary to him, taking advantage of the existing circumstances, attempted to throw off the Median yoke. He refused to pay the ordinary tribute and to send the number of troops he was required to furnish in time of war; and also held secret intelligence with the Babylonian king. This greatly embarrassed DARIUS, and he knew not what to do. If he undertook to compel the Armenian king to abide by the terms of agreement, the Babylonians would take advantage while his attention should be turned in that direction. The

Cyrus adjusts it.

matter was finally left to CYRUS, and he proceeded to

The course pursued by him in adjusting the matter.

adjust it in a remarkably interesting manner. He had been accustomed when a boy, while on that visit to his grandfather's, to going up into the country of Armenia on hunting excursions, and was familiar with the route and surroundings of the king. He therefore appointed a hunting excursion, and arranged that his soldiers should follow in the rear; and at a certain signal should advance to his assistance. He then proceeded into that territory, and managed the matter so shrewdly that he surrounded the Armenian king, and took him and his family all prisoners before they were aware of his design, and brought them into the midst of the army; where they were subjected to a peculiarly remarkable trial. There were present all the officers of the Medes and Persians, and the great men of Armenia; and even the ladies were not excluded. When all was ready, CYRUS called them to order, and proceeded with the trial, requiring the king to answer all his questions sincerely, which he did, until he even pronounced sentence upon himself. CYRUS questioned him concerning the relation he sustained to the king of Media, until he admitted that he was justly a vassal. Then said CYRUS: "For what reason have you violated the treaty in every article?" "Because," said he, "I thought it a glorious thing to shake off the yoke, to live free, and to leave my children in the same condition." "It is really glorious," replied the Persian general, "to fight in defence

Interesting questions and answers between Cyrus and the king.

of liberty; but if any one after he is reduced to servitude should attempt to run away from his master, what would you do with him?" "I would punish him," said the king. "And if you had given a government to one of your subjects, and he should be found to misbehave, would you continue him in his post?" "No; I would put another in his place." "And if he had amassed great riches by his unjust practices?' "I would strip him of them." "But what is still worse," said Cyrus, "if he had held intelligence with your enemies, how would you treat him?" "Though I should pass sentence upon myself," answered the king, "I must declare the truth; I would put him to death." As these words were uttered, Tygranes, the king's son, and all the members of the royal family, began to bewail in anguish, as though sentence had been pronounced upon him.

Tygranes intercedes for his father. His powerful argument.

When order had been restored, Tygranes began to intercede for the life of his father. Addressing himself to CYRUS, he said: "Great Prince! can you think it consistent with your wisdom to put my father to death, even against your own interest?" "But how," asked CYRUS, "can it be against my interest?" "Because," said the young Armenian, "he was never so capable of doing you service." Then CYRUS asked: "Do the faults we commit enhance our merit, and give us a new title to consideration and favor?" "They certainly do," replied Tygranes, "provided they serve to make us wiser. For wisdom is of inestimable value. Now it is evident, this single day's experience has infinitely improved my father's wisdom. He knows how dear the violation of his word has cost him. He has proved and felt how much you are superior to him in all respects." "But your father," said Cyrus, "has yet undergone no sufferings that can have taught him wisdom." Tygranes answered: "The fear of evil, when it is so well founded as this is, has a much sharper sting, and is more capable of piercing the soul, than the evil itself. Besides, permit me to say, that gratitude is a stronger and more prevailing motive than any other; and there can

be no obligations in the world of a higher nature, than those you will lay upon my father. His fortune, liberty, sceptre, life, wives and children, all being restored to him with such generosity; where can you find, illustrious prince, in one single person, so many strong and powerful ties to attach him to your service?"

He prevails

This powerful argument of Tygranes prevailed, and the Armenian king was pardoned, and all the members of his family released. Cyrus was much pleased with young Tygranes, and admired his noble conduct. He was possessed of natural affection beyond many who live even today; and this is realized more fully as we notice his love for his wife. When Cyrus was about to release his prisoners, he said to Tygranes, "How much would you give for the redemption of your wife?" He answered, "A thousand lives, if I had them." This great love was reciprocated on her part; for, when all were engaged commenting upon the benevolence of CYRUS, and praising his personal appearance, she was silent, until her husband asked what *she* thought of the Persian noble. She replied, "I do not know, I did not observe him." "Upon what object, then, did you fix your eyes?" "Upon him," answered the loyal wife, "who said he would give a thousand lives to ransom my liberty." If all would thus honor the marriage relation, divorces would be unknown.

Natural affection.

Love for his wife.

Reciprocated.

Armenian question settled.

Cyrus advances.

Engagement.

Result.

When the Armenian question was settled, and the preparations for war were completed, Cyrus, in command of the Medes and Persians, advanced upon the Babylonians. An engagement followed, which resulted in victory to the Medes and Persians. Neriglissar was slain on the battlefield, in the fourth year of his reign. Laborosoarchod succeeded to the throne of Babylon; but was too weak and corrupt to accomplish anything in defence of his country. He only reigned nine months, and was put to death. Then Belshazzar came upon the throne, as we noticed in our previous lecture, to find himself involved in war with the Medes and Persians.

Belshazzar's position.

During the time which intervened between the death of Neriglissar and the exaltation of Belshazzar to the Babylonian throne, Cyrus had been so successful in his operations that Belshazzar realized the necessity of assistance in order to defend his country; he therefore went in person to Sardis in Lydia, and made an arrangement with CRŒSUS, the Lydian king, whereby he was appointed *generalissimo* of all the forces which could be raised in the Provinces of Asia Minor, and in Egypt and Syria, to lead them, in the interests of Belshazzar, against the enemy.

His need of assistance.

Arrangement with Crœsus.

Crœsus had great wealth, which gave him position and influence. His name and wealth have passed into an adage that is often used to-day; for if a man be very wealthy, we say, "*He is as rich as Crœsus.*"

Crœsus noted for wealth.

Adage.

Belshazzar thought himself highly successful in gaining the co-operation of one who was possessed of so much influence.

When the soldiers of Cyrus heard of this arrangement they were troubled; but their courage soon revived, when that general portrayed before them the character and condition of those against whom they were to operate. Cyrus having made special preparation for the expedition, did not wait for the enemy to attack him, but understanding the advantages of making the enemy's country the seat of war, he advanced immediately with his troops into the enemy's land, leaving about one third of his army with Darius in Media, that the country might not be left defenceless.

Discouraging news.

Cyrus advances upon the enemy.

A long march was before them, but was easily performed, from the fact that Cyrus had been careful to instruct his officers particularly and personally with reference to their duties, from the highest to the lowest, so that there was a full understanding as to what was required of each of them, and no confusion occurred while on their route. Cyrus knew the names of all the officers in his army, and used to say that he thought it "strange that an artificer should know the names of his tools, and a general should be so indifferent as not to know the names of all his

Long march.

Easily performed.

captains, which are the instruments he must make use of in all his enterprises and operations." He thought this more encouraging to his officers, also, as it led them to believe that they were both known and esteemed by their general.

He marched his army directly towards Lydia, where Crœsus was preparing his forces to make an attack upon the Medes. Crossing the rivers Tygris and Euphrates, and passing through the provinces of Asia Minor,—as we said in our previous lecture,—he came upon the enemy at Thymbria, a city of Lydia, near to Sardis, the capital of that country. Crœsus and his men were strangely surprised at his coming. They had not dreamed of such daring on his part, when his army was so much inferior in numbers to theirs. But, though his army was small in comparison with their numerous forces, he had taken them so much by surprise that they were not prepared for operations. Cyrus then forced an engagement, and the famous battle of Thymbria was fought between Cyrus and Crœsus, and victory turned on the side of the Persian general. Crœsus fled before him to Sardis, and Cyrus advanced upon that capital and took it, becoming possessed of immense treasures in consequence.

He comes upon the enemy.

Decisive battle.

Takes Sardis.

Crœsus was taken prisoner and placed upon the funeral pile, and was about to die, when suddenly he cried aloud "Solon! Solon!! Solon!!!" This demonstration excited the curiosity of Cyrus, and he asked the reason why he had uttered the name of that noted wise man of Greece under those circumstances? Crœsus then related to him a conversation he had formerly had with Solon, and which was brought fresh to mind, as he lay defeated upon the funeral pile.

Crœsus a prisoner.

Calls Solon

Remembers conversation with Solon.

We have already noticed that Crœsus was possessed of immense wealth, and like many in these times he thought riches the only thing essential to promote happiness. He was so much impressed with that idea that he considered himself the most happy man in all the world, and was displeased at any intimation to the contrary. He loved

His riches a source of happiness.

Loved flattery.

to be praised and flattered, and was willing to reward any who would gratify his desires in that direction, and he had often those in his palace who were ready to flatter and cajole him for the sake of the advantages they received, for a flatterer always works for the advantage he may get to himself. Crœsus not only prized wealth, but found pleasure in the society of men of education, especially if they were of a character to appreciate his wealth, and to praise him on account of it.

Æsop.

Æsop, the author of the fables, spent much time in the royal palace of Crœsus, and did what he could to encourage that king in the idea that he was more favorably situated for enjoyment than any other. But at one time Solon, whose name Crœsus had just called so earnestly upon the funeral pile, came to visit him. He was so cold and indifferent in his first approach, that Crœsus formed a very unfavorable opinion of his new guest. He endeavored, however, to overcome Solon's indifference by displaying his costly furniture and his diamonds, statuary and valuable paintings; but all this had no effect upon the Grecian philosopher. These things were not the king, and it was the king he had come to visit, and unlike his usual guests, Solon had no idea of judging the king or estimating his worth by outward appendages. After making this great display of his wealth, king Crœsus asked the philosopher,—"Which of mankind, in all his travels, he had found the most truly happy?" expecting that he would say, without hesitation, "CRŒSUS." But to his surprise Solon said, "One Tellus, a citizen of Athens, a very honest and good man, who lived all his days without indigence; had always seen his country in a flourishing condition; had children who were universally esteemed, with the satisfaction of seeing those children's children; and at last died, gloriously fighting for his country."

Solon.

Conversation between Crœsus and Solon.

This answer was unsatisfactory to Crœsus, but he asked who might be next to Tellus in happiness; when Solon mentioned others instead of the Lydian king, much to the displeasure of Crœsus. Then, in a tone which showed his

discontent, Crœsus said, "You do not reckon me in the number of the happy!" Solon, who would not flatter, said, "King of Lydia! besides many other advantages, the gods have given us Grecians a spirit of moderation and reserve, which has produced among us a plain, popular kind of philosophy, void of pride or ostentation, and, therefore not well suited to the courts of kings; this philosophy, considering what an infinite number of vicissitudes and accidents the life of man is liable to, does not allow us either to glory in any prosperity we ourselves enjoy, or to admire happiness in others, which, perhaps, may prove only transient or superficial. The life of man seldom exceeds seventy years, which make in all six thousand two hundred and fifty days, of which no two are exactly alike; so that the time to come is but a series of various accidents which cannot be foreseen. Therefore, in our opinion, no man can be esteemed happy, but he whose happiness God continues to the end of his life."

Solon reproved by Æsop.

Having thus administered reproof to Crœsus, Solon turned away from his royal presence, to be reproved himself by Æsop, who was troubled because of the offence he had given the king. He said: "Solon! we had better not come into the presence of kings at all unless we can speak things which are agreeable to them." Solon replied: "Better say that we should not come into the presence of kings at all unless we can say things which are for their profit."

But instead of being profited, as Solon desired, Crœsus was angry; for the words of Solon served to mortify, but not to reform him. But when his wealth had failed to save him from the funeral pile, and in shame and disgrace he was sentenced to die, he remembered what Solon had said, and began to realize the truth of it, and so uttered his name those three times with deep feelings of regret that he had not heeded his counsel, before it was, apparently, too late. He related this circumstance to Cyrus, as the reason why he called the name of the wise philosopher, and confessed his own foolishness in thinking himself capa-

Solon's words appreciated at last.

ble of filling such a high position, simply because he was so rich.

Crœsus released.

Cyrus was moved with sympathy for the humiliated king, and caused him to be released from the pile, and ever treated him with kindness and respect; and Crœsus, who had come to see the vanity of trusting in riches, and to know that only

"High worth is elevated place,"

became a valuable aid to Cyrus, and his constant companion.

Cyrus advances upon Babylon.

Cyrus, having overpowered the commander-in-chief of the Babylonian army, speedily prepared the way for an attack upon the grand seat of empire itself, and, as described in our first lecture, advanced upon the city of Babylon, in the seventeenth year of Belshazzar's reign, and succeeded in surrounding it with a trench; and, on the night of that drunken feast, when those awful scenes were transpiring which made Belshazzar tremble, — when Daniel came in and read the destiny of that last king of Babylon from those mysterious words upon the wall, — then he turned the river into the trenches, and marched his army in the bed of the river, under the arched walls, half from the north and half from the south, and through the gates that shut up the streets from the river, which had been so carelessly left open, and entered into the very heart of the city, and slew Belshazzar and his drunken host, and thus put an end to the Babylonian empire, in the interests of his uncle, DARIUS THE MEDIAN, in whose service he was enlisted. Therefore the Scriptures say, —

Ends the Babylonian empire.

Scripture quotation. Age of Darius, 62 years.

"In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom, being about three-score and two years old."

As the age of Darius is given in this quotation as "being about three-score and two years," or sixty-two years, "old," it is of interest to recall the fact that Cyrus was one year younger, and was therefore "about" sixty-one years old when he took Babylon. He had taken his posi-

Cyrus, 61 years.

tion at the head of the Medes and Persians, to operate against the Babylonians, at the age of forty years, and had therefore been in active service, with the exception of occasionally a few months' rest, for nearly twenty-one years, when he took Babylon.

21 years' service.

His course after taking Babylon.

After adjusting those affairs in Babylon which demanded his immediate attention, instead of taking the advantage which the very favorable circumstances offered him, of assuming the control of the government, and establishing an empire in his own name, he went to his uncle Darius in Ecbatana, and informed him of what he had done. He then said, "I am going down into Persia; but I shall return, and then I wish you to go with me to Babylon, which I think the most favorable location for the capital; where I have prepared a palace for you, as you are to be the first in the empire."

Cyrus and Darius go to Babylon

Medo-Persian Empire established

When Cyrus came back from Persia, Darius accompanied him to Babylon, where they concerted together a scheme of government, and established the MEDO-PERSIAN EMPIRE; THE SECOND UNIVERSAL EMPIRE OF THE WORLD.

Extent of the empire.

This empire was of such vast extent, that the emperors at Babylon could not attend, personally, to the local affairs throughout their whole realm. They therefore constituted in it one hundred and twenty provinces, and a governor was appointed over each province; and over these hundred and twenty governors, there were placed three superintendents, who were always to reside at court, and to whom the governors were to report whatever transpired in their respective provinces, and from whom these governors received the king's orders and instructions.

120 provinces.

120 governors.

3 superintendents.

Daniel the chief.

The chief one of these three superintendents was Daniel, the Hebrew.

Prime minister 67 years.

It is said, that he had been employed as prime minister by the kings of Babylon for sixty-seven years, and, therefore, deserved this position in the Medo-Persian Empire. But the respect shown him, and the honor conferred upon him by the Medo-Persian kings, excited the jealousy of the other superintendents, and all the governors, who together

Jealousy excited.

concerted a plan by which to rid themselves of the annoyance of being obliged to act under a Hebrew.

They chose, as a favorable opportunity in which to execute their plan, a time when Cyrus was absent from Babylon, and only Darius was present to act, knowing that he would be more easily influenced than Cyrus.

Effort to get rid of him.

They held counsel over this matter, and decided that they could not bring anything against him, unless they did it "concerning the law of his God." They could not impeach him in his office; for he was faithful in the discharge of all his duties. They therefore decided to make his religious devotions an occasion against him.

Such integrity needed to-day.

If all who claim to be the children of God to-day had the integrity of Daniel, we should not find them so often disgracing themselves and dishonoring the cause they profess to love.

Daniel's custom.

Daniel was accustomed to pray three times each day, with his Western windows open, looking toward Jerusalem; for, in the prayer offered by Solomon at the dedication of the temple, petition was made that God would hear his people when they should pray towards that holy city. Daniel remembered this, when in exile in that land of captivity, and, though the city was in ruins, and the temple had been burned, he looked that way and prayed; and, as he prayed, his voice sounded out upon the ears of the people, and his earnest devotions were noticed by his enemies, and advantage taken of the circumstance.

Why.

His enemies take advantage.

They prevail upon Darius to issue a decree.

They entered into the presence of Darius, and represented that all the superintendents and the governors throughout the empire were anxious, on account of their respect for him, "to establish a royal statute and to make a firm decree, that whosoever should ask a petition of any God or man for thirty days, but the king himself, should be cast into the den of lions," and the easily flattered Median ruler, thinking of nothing but the honor of being the ONLY GOD for that length of time, *established the decree.*

The character of it.

Daniel's position.

Daniel was thereby brought into an exceedingly critical position. For him to pray, as was his custom, was to set

that decree aside, and to treat with disrespect the king's order; which his position, as the chief superintendent, bound him to respect and enforce. If he ceased to pray, or even appeared to refrain from offering his accustomed petitions, he would dishonor God, and prove himself a slave to fear, and devoid of confidence in the Being whom he claimed to trust. He therefore faithfully continued his devotions, and prayed, as he did before, *three times a day*, with his *windows open;* and, as the result, *he was "cast into the den of lions."*

His course.

The result.

Some of our modern professors of religion would have devised a plan by which to have kept themselves out of that lions' den. They would have closed the windows and prayed in a little lower tone, — if they prayed at all, — and thus have endeavored to please *God* and *man* both, and have saved themselves from the threatened calamity.

Modern professors.

But Daniel chose to please *God*, and in the gloomy den he rejoiced in the presence of *powerless lions*, whose mouths his God had shut; and the next morning, when the king, who had spent a sleepless night, called his name, he was ready to answer, and came forth, to take again his position as the chief of the superintendents, and to attend to his duties as before, and proves that a servant of God can fill an honorable place in connection with a government, or anywhere where a man may fitly be, and not disgrace himself, nor the office in which he is placed.

Daniel in the den.

Comes forth.

Takes his office again

Fills it honorably.

That the superintendents and governors might readily attend to the business of the empire, Cyrus caused POST-HOUSES to be established at equal distances on direct lines, extending from Babylon to the extreme outskirts of the empire, in different directions. A man was appointed to keep each house, and stables were kept well supplied with horses, with grooms to care for them, and post-riders were always in readiness at each of these houses. A rider would mount a horse at the first outpost, and ride, bearing the dispatches as rapidly as possible to the next post-house on the line of his destination, when another rider would mount a fresh horse and take the dispatches, or *mail*, and carry

Post-houses, &c.

them with all speed to the next station; and so they proceeded, until the final destination was reached.

By this means messages were constantly being sent to and from Babylon. We have a mention of this in Esther iii. 13, where we read that the "letters were sent by posts into all the king's provinces," and that "the posts went out, being hasted by the king's commandment." This occurred under a king who reigned in this government subsequent to Cyrus; so we can see that this arrangement was of practical use after his time.

This is almost the first intimation we have of postal affairs, and was then the most efficient means of communication possible. The world has greater facilities and advantages now. Over roads of iron, by horses that will not tire, our mails are swiftly conveyed to their destination; and when necessity demands that a message shall be dispatched with *greater* speed, the electric spark is harnessed to do the service, and in a few moments it is sent across the globe.

Modern facilities.

Death of Darius. Cyrus reigns alone. Boundary of his empire.

Two years after the consolidation of this great empire, Darius died, and the government was left wholly to Cyrus, who gave his careful attention to its interests. His empire was bounded on the North by the Caspian Sea and the Black Sea; on the East by the River Indus; on the South by Ethiopia and the Sea of Arabia, and on the West by the Ægean Sea.

He issues an edict.

In the first year of Cyrus's reign, after the death of his uncle, he issued an edict permitting the Jews, who had been in captivity just seventy years, to return to Jerusalem, and to build up the temple and the city. The edict was as follows: — "Thus saith Cyrus, king of Persia: The Lord God of Heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (*he is the God*), which is in Jerusalem. And whosoever remaineth in any place

The edict of Cyrus.

where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will-offering, for the house of God that is in Jerusalem."

Recorded.

This edict was recorded, as it was required to make a record of all important transactions in the government.

42,360 Jews and 7,337 servants led by Zerubbabel.

Shortly after this edict was promulgated, forty-two thousand three hundred and sixty Jews, with seven thousand three hundred and thirty-seven servants, left, under the leadership of Zerubbabel, and returned to Jerusalem, and commenced to build up the temple which had been so long in ruins, and to rebuild their city.

Cyrus reigned 7 years.

Cyrus reigned seven years after the death of Darius, and, during that time, the Medo-Persian empire was in the zenith of its glory.

What is said of him

He is said to have been "the wisest conqueror and the most accomplished prince, whose record is given in profane history."

Divided his time between three cities

During his reign, he divided his time between the three principal cities of his empire. Seven months of each year he spent in Babylon; three months in Susa, the capital of his own native land; and two months in Ecbatana, the capital of Media.

At the end of seven years from the death of Darius, Cyrus was at Susa, in Persia, on his seventh annual visit, when death claimed him as its victim.

He was then about seventy years of age. When his strength suddenly failed, and he saw that his work was done, he called his two sons, CAMBYSES and TANAOXARES, — who is more often called SMERDIS, — together with his chief officers around his bed, to give them counsel and bid them farewell. He had left his wife in Babylon, and therefore could not have the satisfaction of her presence. He then offered adorations and praises to the SUPREME BEING for all the favors he had received during his life, and then invoked the continuance of them upon his children. He appointed CAMBYSES to be his successor in the government of the empire, and gave Smerdis, his youngest son, control of several provincial governments, and gave both of them excellent advice and instruction.

He said: "The strength and support of the throne was neither the vast extent of countries, nor the number of forces, nor immense riches; but a due respect for the Deity, a good understanding between brethren, and the art of acquiring and preserving true and faithful friends." He told his sons, therefore, to respect and love one another, assuring them that if their acts were guiltless and upright, they would augment their glory and power.

Advice to his sons.

Concerning his body, he said: "Do not enclose it in gold nor silver, nor any other material whatever. RESTORE IT IMMEDIATELY TO THE EARTH."

Direction concerning his body.

His last words were,—

His last words.

"Adieu, dear children! May your lives be happy. Carry my last remembrance to your mother.

"And you, my faithful friends, present or absent, receive this last farewell; and may you live in peace!"

Having said these words, he covered his face, and died; deeply lamented by all.

He dies.

A good man had, indeed, fallen.

Good man.

CYRUS, the obedient and intelligent boy; the genial and well disciplined young man; the educated, substantial and well developed man; the valiant and energetic conqueror; and the judicious, kind and prosperous ruler, came to lie down in the grave, respected by all.

The boy.
The *young* man.
The man.
Conqueror
Ruler.

His career was wonderful, and often seemed to be miraculous. It seemed to him, at times, as though some unseen power was prompting and supporting him.

His career.

CAMBYSES, the son of Cyrus, came upon the throne, to find himself immediately involved in trouble; for, as soon as Cyrus was dead, the Egyptians attempted to throw off the Medo-Persian yoke, and Cambyses found himself obliged to go and reduce them again and bring them into submission. To prepare the way for his expedition into Egypt, he appointed Patisithes, one of his Magi,—or wise men,—to be administrator of the affairs in the Eastern part of his Empire; and, having thus arranged for the

Cambyses upon the throne.
In trouble.
Egyptians.
Chief Magian.

interests of the government in the East, he left for Egypt, accompanied by his own brother, Smerdis.

Cambyses advances upon Egypt. Pelusium. East of Port Said.

As he advanced with his forces to invade Egypt, he found his way obstructed at the very gateway to the enemy's land. The little city of PELUSIUM was there, located on the shore of the Mediterranean Sea, a little eastward of what is now called "*Port Said*," and it was strongly fortified and prepared to resist his efforts. To proceed into the heart of Egypt, Cambyses saw that he must get possession of that city, or fail to reduce Egypt. He also realized that it would consume more time than he was willing to spend if he should lay siege to it, and attempt to take it in the ordinary way. He therefore carefully considered the matter, and learning that the garrison was composed wholly of Egyptians, and knowing that they were very superstitious, and looked upon certain animals as sacred, such as the cat, the sheep, and the dog, he resorted to a

Stratagem.

peculiar stratagem by which to become possessed of their city. He procured a large number of cats, sheep and dogs, and drove them in front of his army into the city, and took it by storm. The Egyptians, not daring to offer any resistance lest they should destroy the lives of those sacred creatures, were easily overpowered.

Egyptians reduced.

Cambyses then proceeded into Egypt, and succeeded in bringing the Egyptians under his power; and then, forgetting the advice and instruction of his father, he began

Cruel disposition.

to manifest a very cruel disposition, and seemed determined to cause all the suffering possible in every direction, and to delight in it.

The Carthagenians and Ethiopians.

The Carthagenians and Ethiopians had now come to have considerable influence, and, though they had not given Cambyses any trouble, he looked with jealous eyes upon them, and sought to force them to submit to him.

Spies.

He therefore sent spies down into Ethiopia to learn the condition and strength of the country; and, to deceive the

Presents.

king, he sent presents of golden bracelets, perfumes, and

Pro and con.

wines, which were of no real value to the Ethiopian ruler. But he was not deceived by the false pretences of Cam-

byses, but sent in return a present of a bow, which was so heavy that a Persian could scarcely lift it, saying, "This is the *present* and the counsel the king of Ethiopia sends to the king of Persia. When the Persians shall be able to use a bow of this size and strength with as much ease as I have now bent this, then let him come to attack the Ethiopians, and let him bring more troops with him than Cambyses is master of at present. But, until *then*, he has reason to be thankful that the Ethiopians do not propose to extend their dominions beyond their own country."

Cambyses' rashness.

But Cambyses rashly advanced upon them, and suffered much loss, without accomplishing his object.

Further evidence of cruelty.

As further evidence of the cruelty and rashness of Cambyses, we are informed that because his brother Smerdis succeeded in becoming quite efficient in drawing the Ethiopian bow, he became jealous of him, and ordered *Prexaspes*, one of his chief officers, to put him to death.

Causes Smerdis to be put to death.

Marries his sister.

This wicked king also compelled his own sister, whose name was *Meroe*, to become his wife. One day, in company with her, he stood watching a fight between a young lion and a young dog; the lion seemed to be getting the advantage of the dog, when another dog came to his assistance, and the lion was mastered. Cambyses was delighted with the scene; but his sister, and unwilling wife, wept. He asked the reason of her tears; and she, being forced to reply, said that the scene reminded her of the sad fate of her brother Smerdis, who had not been as fortunate in finding a friend as the little dog, for none came to assist him against his lion foe. This enraged Cambyses, and he gave her a blow which caused her death.

Kills her.

Buried alive.

He caused several of his principal men to be buried alive. At one time he obliged Prexaspes, who had killed Smerdis, to tell him what his Persian subjects thought and said of him; when Prexaspes said: "They admire, sir, a great many excellent qualities they see in you; but they are somewhat mortified at your immoderate use of wine." The king, being angry, replied: "They pretend that wine

Prexaspes.

deprives me of my reason. You shall be judge of that directly." He then began to drink excessively, more than ever before, until reason was overpowered entirely. Then

His son shot.

he ordered the son of Prexaspes, who was his chief cup-bearer, to stand at the opposite side of the room, with his left hand upon his head, exposing his left side to the king. Cambyses then took his bow and shot an arrow, which pierced the young man's heart. This was not enough. He caused his side to be opened, and compelled the father to look upon the heart of his son which had been thus cruelly pierced, and insultingly asked if his hand was not steady enough; and that father, with cringing fear, cowardly said, with tearless eyes: "*Apollo himself could not have done better.*"

Cowardice of his father.

Crœsus, who still lived, took occasion to reprove Cambyses for this conduct, and he immediately ordered him to be put to death. But those who were appointed to kill Crœsus knew that the command had been hastily given, and that the impetuous king would regret, when his anger had abated, the death of one who had been so long respected in the government; so they refused to execute the bloody decree. When Cambyses learned that Crœsus was not dead, he said that he was glad he still lived; but he would make his officers know that they must obey orders. He therefore caused *them* to be slain, because they had not killed Crœsus, while he rejoiced that Crœsus had been spared.

Crœsus ordered to be slain.

Crœsus spared.

The result.

The life of Cambyses was thus made up of such shameful transactions; and he was, as has been stated, "in strong contrast to the mild, genial Cyrus, his father."

Contrast to Cyrus.

In the beginning of the eighth year of his reign, Cambyses left Egypt to return to Persia, and when he arrived in Syria he found a messenger who had been sent from Persia to inform the people that SMERDIS, the son of Cyrus, had been proclaimed king. He knew that his brother SMERDIS, and son of Cyrus, had been slain by his own order, and that this was a scheme to deprive him of the throne, and he trembled lest the plot had been successful,

Cambyses leaves Egypt.

Smerdis proclaimed king.

The circumstances.

and *he* left without a throne. And a scheme *had* been devised and arranged, on this wise.

The chief Magian, in whose hands he had left the affairs of the East, had a brother who resembled SMERDIS, the son of Cyrus. When Cambyses put his brother Smerdis to death, the event was kept secret, as far as possible. But the chief Magian had, by some means, learned of the wicked and cruel act, and took advantage of the fact and circumstances, and caused his own brother, who so much resembled SMERDIS, son of Cyrus, to be proclaimed king, in the name of SMERDIS, in the absence of Cambyses.

Cambyses enraged.

When, therefore, the proclamation reached the ears of Cambyses, he was so much excited that he hastily started for Persia; but, in the attempt to mount his horse, he fell upon his sword, and received a wound which caused his death.

Fell upon his sword.

Dies having reigned 7 y. & 5 mo.

He reigned seven years and five months.

Magian usurper.

The Magian usurper was left in possession of the throne; but soon an effort was made to investigate the legality of his position and to remove him, when his brother, the chief Magian, sought to establish him *forever* as the son of Cyrus.

Prexaspes and his proclamation from the tower.

He therefore arranged with Prexaspes, who had killed the true SMERDIS, to mount a tower and proclaim in the hearing of the people that the one then upon the throne was SMERDIS, THE SON OF CYRUS, and, therefore, legally in possession of the sceptre. Having agreed to do thus Prexaspes took his position on the tower, and the people assembled to hear the important proclamation.

But, to the surprise of the Magian, Prexaspes said: "With my own hand I slew Smerdis, the son of Cyrus, by order of Cambyses, and the one now upon the throne is an impostor."

His death. Smerdis slain.

He then threw himself from the tower and broke his neck; and Smerdis, the Magian imposter, was soon slain by conspirators, who had been planning his overthrow.

7 months reign.

He reigned only seven months. His reign, together with that of Cambyses his predecessor, covered a period of *eight years*, during which time the Jews at Jerusalem were

Jews hindered by the Samaritans.

hindered in their work of building the temple, which had been commenced in the days of Cyrus.

The Samaritans, who were descendants of those idolatrous nations brought in from the East to people that land when the kingdom of Israel ended, as noticed in our first lecture—were bitter against the Jews, and opposed to allowing them to build up the temple and the city of Jerusalem, and they succeeded in influencing Cambyses, the successor of Cyrus, to stop their work; and during his reign, and the reign of Smerdis, they were not allowed to proceed; but were obliged to wait in sorrow until something should be done to favor their desire to complete the work.

Darius son of Hystaspes upon the throne.

On the death of SMERDIS the Magian, DARIUS, SON OF HYSTASPES, was by a peculiar stratagem exalted to the throne of Persia.

Adjusts the affairs.

As soon as he was settled upon the throne, he gave his attention to the adjustment of the affairs of the government, which had become very much disarranged during the reign of his predecessors.

Districts.

He divided the territory of the empire into twenty districts, and each of these districts comprised several of the original provinces of the empire.

Taxes.

He appointed a ruler in each district, to act under his dictation, and through them levied taxes upon the people for the purpose of improving the financial condition of the government. And he was so wise and judicious in the imposing of these taxes, that his subjects yielded to his demands without a murmur.

The Jews again hindered.

In the second year of the reign of DARIUS HYSTASPES, according to Jewish reckoning, the Jews having again attempted to carry forward the work upon the temple, the Samaritans made another effort against them, and applied

Tatnai.

to Tatnai the Persian ruler, who had been appointed by Darius in the district comprising the provinces of Syria and Palestine, to stop their work.

and his course.

Tatnai was a man of good judgment, and not easily excited to act rashly with respect to any matter; he therefore examined the work of the Jews carefully, and then asked the elders what license they had for commencing a

work of that character, and they referred him to the edict of Cyrus, as the authority by which they had engaged in the enterprise. Then Tatnai went to Darius the king and gave him a true representation of the Jews and their work, and of the authority which they claimed from the edict of Cyrus; and Darius, having great respect for the noble king Cyrus, caused the records to be searched, and the edict of Cyrus was found registered at Ecbatana in Media.

Records searched.

Darius ratifies and renews the decree.

And, when Darius had read the edict as recorded, he said, "NOW, THEREFORE, TATNAI, Governor beyond the river, Let the work of this house of God alone: let the governor of the Jews, and the elders of the Jews, build this house of God in his place. Moreover, I make a decree what ye shall do to the elders of these Jews, for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith, expenses be given unto these men that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for burnt offerings of the God of heaven, wheat, salt, wine and oil, according to the appointments of the priests which are at Jerusalem, let it be given them, day by day, without fail; that they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king and of his sons.

"Also, I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.

"And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I, DARIUS, HAVE MADE A DECREE; *let it be done with speed.*"

Tatnai enforces the decree.

Tatnai returned to execute the king's orders, and the Jews were thus enabled to triumph over their enemies, and to finish their work; having all their expenses met from the tribute money raised in the districts west of the river Euphrates. And the Samaritans

Helped by their enemies.

who were tax-payers in that region, were *obliged to see their money used* for the purpose of promoting *that work* which they had so *strenuously opposed, without any power to resist.*

The temple was completed in the sixth year of Darius' reign, and in the twenty-first year after the edict was given by Cyrus.

Revolt in Babylon.

In the fifth year of the reign of Darius, the citizens of Babylon revolted against him, occasioning much trouble. Prior to this time the seat of empire had been moved to Susa, in Persia; and now the Babylonians sought to throw off the Persian yoke. Darius laid siege to the city, and succeeded in taking it, at the end of one year and eight months; and, as soon as he got possession of Babylon, he

Walls broken down.

ordered *the gates to be pulled down*, and all the walls of that proud city to be entirely demolished, that it might no longer be in a condition to rebel against him. And so the work of desolation commenced, which resulted, finally, in its utter destruction, as we have seen in the first lecture.

Having quelled the rebellion in Babylon, Darius declared his intentions to make war upon the Scythians.

Scythians.

The Scythians were a wild, barbarous class of people, north of the Black and Caspian seas. They were nomadic, and had no cities, nor even houses, but roamed about over the country, living in wagons, which were covered with skins of beasts; and their clothing was of the same material. There were many excellent characteristics about them, with all their savage barbarity. One of their kings was the occasion of the saying, "United we stand; divided

Interesting scene.

we fall." His name was SCYLURUS. When about to die, he called his sons around him, and gave to each of them,

A bundle of arrows.

in their order, a bundle of arrows, tied closely together, and told them to break it. Each endeavored to do so, but failed. He then untied the bundle, and gave to each a single arrow, with instructions to *break it*, which was very easily done. Then he said: "Let this emblem be a lesson

to you, of the advantage that results from union and harmony."

Darius advised not to go against the Scythians.

When Darius resolved to advance upon these Scythians, his brother, Artabenes, advised him not to go, representing that the expedition would prove disastrous to himself. But he was wilfully determined to engage in the enterprise, and, therefore, planned his expedition.

A cruel act.

While the preparations were being made, an outrageously cruel act was done by the king. Three young men were preparing to accompany him into Scythia. They were the sons of Œbasus, a venerable old man, who was highly respected in Susa. His heart was grieved in the prospect of being left alone, and he approached Darius and respectfully asked that *one of his three sons* might be *left at home*, to comfort him in his old age; and that king heartlessly replied: "*One* will not be sufficient for you; I will leave you all the three;" and immediately caused them all to be put to death, and thus left *three dead sons* to comfort the aged father.

Darius departs.

Darius departed from Susa at the head of an army of *seven hundred thousand men*, and his fleet consisted of *six hundred ships*, manned principally by Ionians, and other Grecians who dwelt upon the sea-coast in Asia Minor.

Crosses the Bosphorus and Danube.

He marched his army directly across the country to the Thracian Bosphorus, which he crossed upon a bridge of boats. He conquered the Thracians, and then marched his army northward, and, crossing the river Danube upon a bridge of boats, he entered into the country of Scythia.

Enters Scythia.

His fleet met him at the mouth of the Danube, having sailed through the straits of the Hellespont, the sea of Marmora, and the straits of the Bosphorus, into the Black sea, while his land army was marching onward to the desired country of Scythian rule.

As Darius with his forces advanced upon the inhabitants of the North, the Scythians, having no cities or dwellings to defend, sent their families to the extreme North, that they might be protected from the enemy, and then prepared to operate against Darius, which was done,

not by giving him battle and thus endeavoring to defeat him, but by *roaming over the country and keeping just far enough in advance of Darius and his army* to keep them constantly marching, without giving him an opportunity to come to an engagement. By this means, the army of the Persian ruler suffered *much* and accomplished *nothing*. Becoming wearied, at last, by their course, Darius sent a messenger to enquire why they did not stop and give him battle; or, if they considered themselves too weak to encounter him, why they did not acknowledge him as their master by *presenting to him earth and water*, which was a token of submission. The Scythian leader returned the following answer: —

Kept marching.

Suffers.

Enquiry.

Reply.

"If I FLY BEFORE THEE, *Prince of the Persians*, it is not because I fear thee. What I do now is no more than I do in times of peace. We, Scythians, have neither cities nor lands to defend. If thou hast a mind to force us to come to an engagement, come and attack the tombs of our fathers, and thou shalt find what manner of men we are."

His army reduced.

The army of Darius became very much reduced, on account of the great hardships to which his men were exposed; and, when he had come to the last extremity and saw that he must return to his own country with but a fragment of an army, he received from the Scythian king a present of *a bird, a mouse, a frog, and five arrows*. The Persian king asked the meaning of these gifts; but the messenger refused to explain. Darius tried to make it appear that by these symbols the Scythians intended to represent that they had at last decided to submit to him as their master; but the joy produced by such a conclusion was soon destroyed, for GOBRYAS, one of the lords, being possessed of great skill, explained the enigma in the following manner: "*By these* you are to know that unless you can *fly away* in the air like *birds*, or hide yourselves in the earth like *mice*, or swim in the water like *frogs*, you shall in no wise be able to avoid the *arrows* of the Scythians." Soon after this event Darius returned to his own

A peculiar present.

Explanation.

Returns to Persia.

country, having, by his expedition against the Scythians, *lost* more than he had *gained.*

War against India.

In the thirteenth year of his reign, this Persian monarch began to prepare for an expedition into India, and finally advanced with his forces into that territory, where he was successful in bringing the Indian ruler, with his subjects, completely under his power.

In the twenty-eighth year of the reign of Darius, his Grecian subjects in Asia Minor, having pursued a course for several years which was calculated to irritate and prejudice him against their countrymen, he declared war upon Greece and advanced his forces into that country, and there followed the famous battle of Marathon, which resulted in victory to the Grecians instead the Persians.

Declares war upon Grecia.

The result

Trouble in Egypt.

He dies.

Darius was involved in trouble, not only because of his defeat in Grecia, but because of a rebellion in Egypt, which he was anxious to quell. But he died without accomplishing his design.

The particulars concerning that battle of Marathon, and his Grecian expedition generally, we shall notice more fully in our next lecture.

Darius, son of Hystaspes, reigned thirty-six years, and was succeeded by his son, Xerxes the Great.

Reigns 36 years.

Xerxes.

Quells rebellion in Egypt.

The first work of Xerxes, as he came upon the throne, was to quell the rebellion in Egypt. Encouraged by his success, he resolved to make war upon Greece, and declared, as he looked across to the Grecian peninsula, that he would "no more eat the figs of Attica,"—a province of Greece of which Athens was the capital,—until he had "become possessed of that country." His uncle, Artabanes, who had advised Darius his father not to go against the Scythians, used similar means to persuade *him* not to advance upon Greece. But, being as wilfully determined as his father had been before him, he scorned the advice of Artabanes and prepared for war. He was

Threatens Greece.

Advice of his uncle.

Not heeded.

Xerxes wealth.

abundantly rich, and thereby enabled to secure all the assistance he required in this enterprise.

People in the West.

At this time the earth had come to be peopled as far west as the continent of Europe extends, even to the shores of the Atlantic ocean. And Xerxes sent a large amount of money to the king of Carthage, who had great influence in the West, and requested his assistance against the Grecians.

Assistance from Carthage.

Amilcar general. His army in the interests of Xerxes.

Amilcar was appointed general, and, with the means furnished by Xerxes, he raised a large army in the north of Africa, and in Hispania, now known as Spain, and Gallia, now known as France, and in Italy, to advance upon the Grecians from the west, in the interests of the Persian king.

Xerxes starts from Susa.

XERXES started from Susa, in Persia, with a large army, under his own banner, and advanced up through the country of Assyria; crossed the rivers Tigris and Euphrates, and marched onward, at the head of his army, through the provinces of Asia Minor, receiving recruits all the way, until he arrived in Sardis, the capital of Lydia, where he found it necessary to spend the winter.

Early in the Spring he advanced, with his army, toward the continent of Europe, while his fleets sailed around the coast of Asia Minor, to meet him at the Hellespont, across which he had ordered a *pontoon* bridge to be constructed, for the purpose of allowing his army to cross over into Europe. The bridge was builded; but when he arrived at the Hellespont, he found that a severe storm had swept it away. Embarrassed and full of rage, he attempted to wreak his vengeance upon the Deity who, he supposed, existed in the elements, and who had *dared* to defy his imperial authority and obstruct his passage by destroying his bridge. He therefore commanded his soldiers to give the waters *three hundred lashes* with their whips. He thought he was whipping his god. Then he required four chains to be thrown into those waters, as if to chain the elements. After that, he gave orders that those who constructed the bridge should be put to death; and then arranged for building two other bridges across the

Hellespont, — one for his army, and the other for his baggage.

The bridges connect two continents.

These bridges were extended across the straits of the Hellespont, from Asia to Europe, a distance of about one English mile, thus connecting the two continents for his convenience.

Number of boats in each bridge.

The one on the north-eastern side, towards the sea of Marmora, was composed of three hundred and sixty boats, and the one on the south-western side, towards the Ægean sea, was composed of three hundred and fourteen boats.

Further description of the bridges

After stretching these boats across in a line from shore to shore, leaving three spaces for the passage of small boats to and from the Black sea, anchors were thrown out on each side to hold them in place. Then large piles were driven down on each bank, to which were attached large iron rings, and to those were fastened six stout cable-ropes, which were stretched over the entire length of both bridges, and, by their great strength, held them firmly to the banks. Two of these cables were made of hemp, and the four others of a sort of reeds which were used in those times for making cordage. When this was done they placed upon the boats, over the cables, trunks of trees, and over all flat boats, which were fastened firmly together, making a solid floor. Then, upon this foundation, earth was thrown and railings were builded on each side, and a way was prepared for the march of Xerxes and his army, with their heavily loaded wagons, across to the opposite shore.

When these bridges were completed, a day was appointed to commence the march; and as soon as the early rays of the morning sun began to shine in from the east they began to move forward; but that army was so great that seven days and seven nights were occupied in crossing the Hellespont.

Crossing the Hellespont.

His united forces. Numbers them.

When Xerxes' armies from the East and the West were brought together, preparatory to advancing into the territory of Greece, it was necessary to number the forces. In

order to accomplish this in the shortest time possible, he ranked ten thousand together as closely as they could be brought, and caused a circle to be marked around them, and upon that circle a wall was built to about half the height of a man's body. The whole army was then marched through this enclosure, allowing ten thousand for every time the circle was filled, until the number was sufficiently reduced to count them one by one; and by this means his soldiers were numbered.

2,641,610 fighting men.

His army consisted of *two million, six hundred and forty one thousand, six hundred and ten* (2,641,610) fighting men, and all who were interested in that wonderful expedition against the Grecians, and in the interests of Xerxes, and followed with the regular army, swelled the number to *five million, two hundred and eighty three thousand, two hundred and twenty* (5,283,220). As Xerxes stood at the head of this immense army, ready to march down upon Greece, his soul was filled with pride at the thought of his achievement in massing such a host; and he pleased himself that the people of that land would be awed into submission to him without offering any resistance, and that he would thus easily possess himself of their territory and their wealth.

Altogether 5,283,220.

His pride.

Surprise at Thermopylæ.

But, to his surprise, when he came to the narrow pass of Thermopylæ which was only twenty-five feet wide, and through which he thought to march his army into the heart of Greece, he was met by LEONIDAS, at the head of four thousand men, three hundred of whom were Spartans, who were prepared and determined to resist his effort to pass into their country.

Leonidas and his men.

Xerxes indignant.

He was indignant that that little handful of men should dare to oppose him, with his mighty hosts. He waited four days before attempting to force a passage, because he thought it beneath his dignity to contend with such an inferior foe; and he hoped to bribe their leader, and thus be saved the trouble of ranging his men in the order of battle against *only four thousand Greeks*. But he failed to bring Leonidas and his men to terms, and at the end of

Attempt to force his way. Resisted. four days he endeavored to force his passage; and as he advanced upon them, Leonidas and his company of four thousand Grecians fought against him in defence of their

20,000 destroyed. country, until they succeeded in destroying about twenty thousand of Xerxes' soldiers; and he would have been defeated entirely but for the treachery of a citizen of the

Traitor. North, who turned traitor, and showed him a secret passage over the mountain, by which he succeeded in getting in the rear of Leonidas and his men.

Allies retire. When Leonidas found himself surrounded, he gave his allies the privilege of retiring, and they went home, leaving him only his three hundred Spartans to operate against

Spartans slain. Xerxes; but they fought until but one man remained alive, and he was thought by his countrymen to have disgraced himself because his life was saved when the victory was not gained. We shall understand the reason of this more fully when we come to consider the subject of the next lecture.

Xerxes' marches to Athens. Xerxes having overpowered Leonidas, marched his forces toward Athens, when Themistocles, who was at the head of the Athenians, advised them to retire to the island of Salamis, and to leave the city entirely unoccu-

Athens taken. pied. This was done; and Xerxes took possession of Athens without opposition. Then Themistocles caused secret advice to be conveyed to Xerxes concerning the the best means to conquer the Grecians, representing that there was danger of their becoming separated, and if he

Greeks at Salamis. wished to destroy them he ought to advance upon them at once at Salamis. This advice was given in such a manner as to deceive him; and he, supposing it to have come from his own trusted officers, heeded it, and advanced upon the

Battle of Salamis. Grecians as they awaited his approach on the island of Salamis, and then the famous battle of Salamis was fought.

The result. The Grecians were victorious. Xerxes' army was cut to pieces, and he was forced to flee before the enemy.

With only a fragment of his once mighty army, he hastily retreated towards his own land. He was forty-five days marching backward to the Hellespont; and as he drew

near to that narrow channel which separated him from his own dominion he hastened more rapidly, fearing that his bridge of boats might have been washed away, as he hoped to pass over it into Asia. When he arrived upon the western bank he found his fears realized—*his bridge was gone;* and there being no other way he embarked in a little boat, with only two or three officers in attendance, and was obliged thus to recross those waters over which he had proudly marched upon his bridge at the head of his millions but a few weeks before.

Recrosses the Hellespont.

He who had mercilessly lashed those waves, and indignantly sought to chain their force, came in weakness to be tossed about upon them, as in his little bark he eagerly sought the opposite shore.

Contrast.

In shame and disgrace he stepped at last upon the soil of his own realm, a wiser, if not a better man.

Shame and disgrace.

Jewsbury has graphically described this expedition of Xerxes against the Grecians, in poetic language, representing him first in dignity and power at the head of his numerous forces advancing upon the Greeks; and then in weakness, shamefully retreating to his own country.

Jewsbury.

We quote this poem, that the climax in this description of Xerxes and his Grecian expedition may be reached. Jewsbury says:—

The poetic description

"I saw him on the battle-eve,
When, like a king, he bore him;
Proud hosts in glittering helm and greave,
And prouder chiefs before him;
The warrior, and the warrior's deeds,
The morrow, and the morrow's meeds,
No daunting thoughts came o'er him;
He looked around him, and his eye
Defiance flashed, to earth and sky.

He looked on ocean—its broad breast
Was covered with his fleet;
On earth—and saw, from east to west,
His bannered millions meet;
While rock, and glen, and cave, and coast
Shook with the war-cry of that host—
The thunder of their feet!

He heard the imperial echoes ring:
He heard—and felt himself a king!
* * * * * * * * *
I saw him next alone: nor camp,
Nor chief, his steps attended:
Nor banners blazed, nor courser's tramp
With war-cries proudly blended:
He stood alone, whom fortune high
So lately seemed to deify.
He who with Heaven contended,
Fled like a fugitive, a slave!
Behind—the foe; *before*—the wave!

He stood; fleet, army, treasure, gone;
Alone, and in despair!
But waves and winds swept ruthless on,
For *they* were monarchs there;
And Xerxes, in a *single bark*,
Where late his thousand ships were dark,
Must all their fury dare:
What a revenge,—a trophy, this,
For thee,—immortal Salamis!"

Xerxes discouraged.

Seeks for pleasure.

Murdered.

Reigned 12 years.

Succeeded by Artaxerxes

The failure of Xerxes in this effort against the Grecians discouraged him, and he gave up all thoughts of war and conquest, and devoted the remainder of his life to the enjoyment of ease and pleasure. He was finally murdered in his bed-chamber by one of his favorite captains, who conspired against him.

He reigned twelve years, and was succeeded by his son, ARTAXERXES LONGIMANUS.

Facts of peculiar interest in Xerxes' reign.

Before referring to his successor, we purpose to notice some additional facts of *peculiar* interest which are quite familiar to us, and are connected with Xerxes and his life.

Vashti and Esther.

He was doubtless the AHASUERUS of the Book of Esther, who divorced his wife Vashti, and finally received Esther, the Jewess, into his royal palace, and made her his queen.

Important notice.

Commentators have been somewhat divided in their opinions concerning this matter; because they have considered the name, Ahasuerus, to have been a title common to all the Persian kings. But if other kings of Persia beside him have borne this name, they are all mentioned in the Scriptures by their own names; or are so definitely pointed

out that it is easy to understand who were meant; but Xerxes, if mentioned at all, is only mentioned by this name, *Ahasuerus;* and, beside, "the Hebrew word for *Ahasuerus* is readily formed from the Persian name of *Xerxes;* the name Xerxes being only a Greek corruption of the Persian name which he bore."

Ahasuerus same as Xerxes.

Xerxes, or Ahasuerus, divorced his wife, Vashti, in the year previous to his invasion of Greece, on the occasion of a great assembly; and in the year after his return from that expedition to Grecia, and four years after he divorced Vashti, he married Hadassah, the cousin and adopted daughter of Mordecai, the Jewess, who is more often called by her Persian name, Esther.

Haman.

In the twelfth and last year of Xerxes' reign, Haman's work against Mordecai and the Jews was performed, which resulted, so contrary to his designs, in the destruction of himself and all his sons, who were the last fragment of the Amalekite nation, which thus "*perished forever*," in fulfillment of God's prophetic word, which we find recorded in Numbers 24 : 20.

Glory of the Empire passed

As we have already passed the time of the glory of this SECOND UNIVERSAL EMPIRE, and have seen premonitions of its decline, it will only be necessary to refer briefly to the remaining kings, in their order, and to give the length of the reign of each, for the purpose of presenting a clear outline of its history to the end.

Artaxerxes.

ARTAXERXES LONGIMANUS, who succeeded Xerxes the Great in the throne of this empire, was surnamed *Longimanus*, because he had extremely long hands and arms.

7th year.

Esdras' commission.

In the seventh year of the reign of this Artaxerxes, Esdras, —a learned and devoted Jew, who possessed an extensive knowledge of the Hebrew Scriptures, —obtained a commission from the King of Persia to return to Jerusalem with as many Jews as were willing to follow him, to settle and arrange the Jewish government according to the laws of Moses.

20th year. Decree.

In the twentieth year of his reign, Artaxerxes decreed that the walls and gates of Jerusalem should be rebuilt,

and he appointed Nehemiah, a distinguished Jew of upright character and rare ability, who was one of his cup-bearers, to be the governor of Judea, and to enforce the decree, furnishing him with all things necessary to accomplish the work.

This long-handed Persian king died at the commencement of the forty-ninth year of his reign, having filled the throne forty-eight full years.

Reigned 48 years.

His son, XERXES II., succeeded to the throne; but he reigned only forty-five days, when he was killed by one who aspired to the imperial seat.

Xerxes II. reigns 45 days.

SOGDIANUS, who was guilty of the blood of Xerxes II., succeeded in taking possession of the throne; but he had reigned only six months and fifteen days when he was murdered by one who failed, after all, to take possession of the throne. Then, after some delay, OCHUS, or DARIUS NOTHUS, mounted the throne, to sway the sceptre of the empire. He was the father of "CYRUS THE YOUNGER," whose name is familiar to readers of history, and under whom Xenophon, the historian, served as a soldier.

Sogdianus.

Reigns 6 months 15 days.

Darius Nothus.

DARIUS NOTHUS reigned nineteen years, and was followed by ARSASES, his eldest son, who, as he ascended the throne, assumed the name of ARTAXERXES, and the Greeks surnamed him MNEMON, which signifies one of great memory, as he had a most wonderfully retentive memory. He is therefore called in history ARTAXERXES MNEMON.

Reigns 19 years.

Artaxerxes Mnemon.

He reigned forty-three years, and was succeeded by ARTAXERXES OCHUS, who is said to have been the most cruel and wicked of all the princes of his race. He caused his own sister, whose name was *Ocha*, to be *buried alive;* and he shut up one of his uncles, with one hundred other people, in a court of his palace, and ordered them all to be shot with arrows, simply because they were highly esteemed by the Persians for their integrity and courage.

Reigns 43 years.

Artaxerxes Ochus.

He reigned in his cruelty twenty-three years, when he was murdered by Bagoas, an eunuch, who poisoned him; and, on his death, ARSES, his youngest son, was exalted

Reigns 23 years.

to the throne, under these very unfavorable circumstances.

Arses reigns 3 years.

ARSES reigned only three years, when he was murdered by Bagoas, who had poisoned OCHUS, and thus placed *Arses* upon the throne; and then,—

Darius Codomanus.

DARIUS CODOMANUS, the last king of Persia, was exalted to the head of the empire, at the age of forty-four years.

Reigns 6 years.

He reigned six years, and then was overpowered by

Alexander the Great.

ALEXANDER THE GREAT, who broke down the Medo-Persian empire, and established the Grecian, THE THIRD UNIVERSAL EMPIRE OF THE WORLD, upon its ruins.

Period of 208 years.

The history of the Medo-Persian empire thus given, covers a period of two hundred and eight years, from its establishment by DARIUS THE MEDE and CYRUS THE PERSIAN to the death of DARIUS CODOMANUS, the thirteenth king, who closed the history of the empire with his death.

Chronology.

According to the chronology of Bishop Usher, this empire was consolidated in 538 B. C., and its history closed in 330 B. C.; but according to what we consider to be a more reliable chronology, it was erected into a consolidated empire in 490 B. C., and its history ended in 282 B. C.

Story told.

Thus the story of the Medes and Persians is told; and they who had triumphed in victory over the Babylonians but a few years before, came themselves to bow under the victorious banner of their Grecian foe.

Well might the poet say, as he saw the MEDO-PERSIAN banners waving in victory upon the walls of Babylon, and described the wonderful scene, and then turned to see the Grecian emblems of victory blazing upon the walls of the conquered cities of the Medes and Persians, — "the conquered conquerors"—

Sayings of the poet.

> "But a few brief years soon sped away,
> And the Medes and the Persians, where are they?
> Time's stream swept on with resistless flow,
> And the victors and vanquished alike lay low."

Having now given the history of this SECOND UNIVERSAL EMPIRE, we purpose to notice some of the prophetic

Prophetic declarations noted

representations and declarations of the Word of God, concerning the principal events which occurred during the years of its existence, that we may realize the fulfilment of the prophecy.

Represented in symbol.

THIS GREAT EMPIRE was represented in symbol about sixty-eight years before it was established.

1st; breast and arms.

In the first symbolic representation which God gave of human governments, as he caused that metallic image which we have represented upon our chart to stand before Nebuchadnezzar in his dream, *the breast and arms* are of *silver;* and, in giving an interpretation of it, Daniel said to the Babylonian ruler, whose kingdom was represented by the *head of gold:* "After thee shall come another kingdom inferior to thee." *The breast and arms of silver*, therefore, symbolized this *other* and INFERIOR kingdom,—the MEDO-PERSIAN,—which was to *come after* him, and his Babylonian empire. This part of the image was an appropriate symbol to represent the Medo-Persian empire which followed the Babylonian. The arms of this image represent the two nations,—the Medes and Persians. And as upon the chart the arms are folded together across the breast, so these two nations were united, as the history has shown us, to constitute the *one* Medo-Persian empire. In Daniel's own vision,—to which we have previously referred, which is described in the seventh chapter of the book which bears his name, he saw those four beasts, so peculiar and unlike any real animals (which we have also represented upon the chart),—we have another line of symbolic representations; and one of those beasts belongs especially to this empire, as its symbol. That one is "THE BEAR, WITH THREE RIBS IN HIS MOUTH." This beast came up to foreshadow this empire.

This symbol applied.

Daniel's vision.

4 beasts.

The bear.

This symbol applied.

It was the *second* beast, as this was the *Second Universal Empire* that *should* arise, *according to the prophecy;* and *did* arise, *according to the history.* The only explanation which *Daniel* received of the meaning of *three* of those *four beasts* was, simply, that they signified so many *kingdoms* which *should arise*, in the order in which he saw

the beasts come up; but we know enough about them to understand the meaning of them, and that this *second* beast, the *bear*, represents the *Second Empire*. This beast has some peculiarities which are significant of some events in this government it represents, which we purpose to notice after having considered some other matters that first claim our attention.

Daniel's 2d vision.

As was mentioned in our previous lecture, Daniel had another vision, in the third year of Belshazzar, king of Babylon, which is recorded in the eighth chapter of Daniel. This second vision now demands our attention; and that we may properly investigate the subject, we will again notice the description, as given by the prophet: —

"And I saw in a vision, and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

"Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last.

"I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

"And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes.

"And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

"And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand.

"Therefore, the he-goat waxed very great; and when he was strong, the great horn was broken; and for it, came up four notable ones toward the four winds of heaven.

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and [toward] the pleasant land."—(Dan. 8: 2–9.)

Seeks to understand it.

When Daniel had seen this wonderful vision, he sought to know its meaning, and Gabriel was commissioned to make him understand it; and, with angelic ability, inspired by the Spirit of God, he unfolded the mystery of each beast, in its peculiarity and order; and the first of them sustains a symbolic relation to this Medo-Persian empire, whose history we have traced in this lecture; in proof of which we read in the twentieth verse of this eighth chapter: "The ram which thou sawest having two horns are the kings of Media and Persia."

Explanation.

This is a positive statement, and so clearly made that a child can comprehend it.

The *ram* with his *two horns* symbolized the Medo-Persian empire; the ram *itself* represented the consolidated empire; and his two horns the Medes and Persians, who were consolidated *into* the empire.

How significant is this symbol! The ram, standing by the Persian river Ulai, near to the city which came at last to be the grand capital of this EASTERN EMPIRE, "pushing," in his strength, "toward the West, and toward the North, and toward the South," is used to represent the Universal Empire of the Medes and Persians established in its strength and glory. And the two horns of the ram, both high and one higher than the other, and the higher one coming up last, are remarkably significant of the Medes and Persians in both their separated and consolidated state.

Pushing west, north and south.

The horns one higher than the other.

Media, first.

The Median kings, represented by the first horn, commenced their history some time before there was any ruler in Persia, as we have noticed in the history; but after a

Persia last.

time a king was established upon the throne in that country, and a line of kings, represented by the second horn, succeeded to the Persian throne, running parallel in their reign with the kings of Media, until the two nations united and formed the GREAT EMPIRE bearing the names of both, with DARIUS the Median and CYRUS the Persian together upon the throne; and this EMPIRE was called the MEDO-PERSIAN. But, in a little time, the *Median* king, Darius, died, and left the *Persian*, Cyrus, upon the throne; and, though this empire continued for a time to be known as the Medo-Persian, it was not long before the Median element became so thoroughly Persianized, that the empire was called the Persian Empire for many years before its history closed; and the Persian horn (kingdom), which "came up last," continued the longest.

Median element Persianized.

Persian horn the longest.

Plain statements of prophecy.

Having noticed the prophetic symbols relating to this empire, we now call attention to some of the plain, direct statements of prophecy, which were made concerning the events of its history, many years before those events transpired.

As we stated in our first lecture, concerning the fall of Babylon, God called the man who should take that proud city by name, and mapped out his work before him, *more than one hundred years* before he was born.

The pre-named man.

Cyrus.

His work foretold.

That before-named man was CYRUS, the Persian, who had opened before him the two-leaved gates, and who overpowered the Babylonians, and established, with his uncle, Darius the Median, this Medo-Persian empire.

A full history of Cyrus because of his marvellous character.

In this lecture we have given a very full history of CYRUS, from his birth to his death; and have done this because he was a great, good man, and his work was of a marvellous character.

God named Cyrus because of his work.

CYRUS! God-given name,—we speak it in awe; then eagerly, but solemnly, proceed to examine his pre-described work. If God named him, he had work for him to do; and, bearing the name, he did the work, some part of which we have noticed in our previous lecture, as it related to the subject of that lecture.

Isa. 44 : 28.

Cyrus the shepherd.

The decree to build Jerusalem.

We now notice some things which apply particularly to the subject of this lecture. In Isa. 44 : 28, we read : "I am the Lord ; . . . that saith of CYRUS, He is my shepherd, and shall perform all my pleasure ; even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid."

Cyrus did his appointed work.

Edict issued in the 1st year of his reign.

When God named Cyrus, more than one hundred years before he was born, he thus foretold his work. But did Cyrus do that work? History has answered the question ; for when CYRUS came to stand at the head of the Medo-Persian Empire alone, his first work was to "perform the pleasure" of God, as the prophecy declares he would ; therefore, in the first year of his reign, after the death of Darius, he issued that famous edict, as we have noticed, in which he said "to Jerusalem, Thou shalt be built ; and to the temple, Thy foundation shalt be laid." And forty-two thousand three hundred and sixty Jews, with seven thousand three hundred and thirty-seven servants, were sent to do the work ; and Cyrus, as though moved by an unseen power, thus filled the prophetic mould completely.

42,360 Jews and 7,337 servants go to Jerusalem.

Statements concerning Cyrus' successors.

We now proceed to notice some statements of prophecy concerning the successors of Cyrus in this empire, as recorded in the *eleventh chapter of Daniel.*

Daniel's vision.

Time when he saw it.

"In the third year of Cyrus, king of Persia," Daniel had a very wonderful vision, and he "set" his "heart to understand it ;" and in response to his earnest entreaties, one who was intimately acquainted with Michael came and said to him, as recorded in Dan. 11 : 2, "Now will I show thee the truth ;" and having thus pledged himself to tell the truth, he proceeded to *make plain the vision*, the first part of which applied to the Persian kings and the immediate successors of Cyrus, thus presenting the first links in a prophetic chain which extends even beyond our present time. That speaker then said : "Behold there shall stand up yet *three kings* in Persia ; and the *fourth* shall be far richer than they all ; and by his strength and through his riches he shall stir up all against the realm

3 kings to *stand up* ; the fourth richer than all.

Stir up all against Grecia.

of Grecia." In these words we have *four of Cyrus'* successors mentioned, and a particular description is given of the *fourth*, and that, too, when Cyrus himself was upon the throne in Persia, even in the *third year* of his reign. Now we have only to refer to the historical facts, which we have already related, to realize the remarkable fulfillment of this prophecy.

"There shall stand up *yet three kings in Persia*" is the first prophetic declaration made by the Angel-speaker; and history has informed us that CYRUS, who was *then* king of Persia, was succeeded by his son CAMBYSES, and that Cambyses left the throne to SMERDIS THE MAGIAN, and that Smerdis was followed by DARIUS, THE SON OF HYSTASPES; and thus that "THREE kings stood up in Persia," succeeding Cyrus, according to the prophecy.

The three.
Cambyses.
Smerdis.
Darius Hystaspes.

"And the *fourth* shall be far richer than they all," is the next prophetic statement made to Daniel, that seeker after truth.

And history has further acquainted us with the fact that a *fourth* king came, answering the description of the prophetic language; for Darius, son of Hystaspes, the third king from Cyrus, was succeeded by "*the fourth*," XERXES THE GREAT, who was noted for his great wealth. *He was* "*far richer than they all.*" "And," continues the inspired speaker, "by his strength and through his riches, he shall stir up all against the realm of Grecia." How wonderfully impressive is this language of the prophet concerning that *fourth* king, when we recall the fact that the great event of XERXES' reign was his wonderful expedition against the Grecians, when, "by his strength and through his riches," he *did emphatically* "*stir up all against the realm of Grecia.*" We remember that Xerxes, soon after his accession to the throne of Persia, declared, with pompous air, his intention to possess himself of Greece; and that, of his abundant wealth he sent money over to the king of Carthage, soliciting his assistance against the Grecians; and that *that* king, with the means furnished by Xerxes, having appointed Amilicar general, raised a large army from

That fourth, Xerxes.
His riches.
Xerxes' boast.
Sent money to Carthage.

the North of Africa, Hispania, Gallia and Italy, and from all the regions of the West, in the interests of Xerxes against Greece; while Xerxes himself, under his own banner, raised another large army in the East, and marched from Susa, the capital of Persia, receiving recruits all the way, until he crossed the Hellespont into Europe, where he united all his forces from the East and West, and advanced upon the little territory of Greece, which seemed destined to come into his possession, and its inhabitants to be destroyed forever; for Xerxes had, by his power and wealth, succeeded in influencing all nations in his own favor and against them; until, as we have seen, his forces numbered two million six hundred and forty-one thousand six hundred and ten (2,641,610); and all, who were *stirred up*, and excited to see this expedition and to add to the glory of Xerxes, and who left their homes to accompany his Royal Highness into the coveted land, swelled the number to five million two hundred and eighty-three thousand two hundred and twenty (5,283,220). Thus, in harmony with the prophecy, "*he*," the *fourth* king, "stirred up all against the realm of Grecia."

A remarkable fulfillment of prophecy.

What a remarkable fulfillment of God's prophetic word! None but the God whose throne is from everlasting to everlasting, and whose knowledge is infinite, could have caused these events to have been so graphically described so long before they occurred.

The prophecy does not predict success against Grecia only Xerxes should "stir up all" against "it."

The prophecy does not represent that this fourth king should be successful in his effort to overpower Greece, but only that he should "*stir up all against*" *that* "*realm;*" and, therefore, he accomplished his prophetic mission and then suffered a shameful defeat, and returned to his own land, where, ambitionless concerning war and conquest, he gave himself up to the enjoyment of pleasure. He married Esther the Jewess, the adopted daughter of Mordecai, and afterwards heeded the calumnious representation of Haman, and allowed a decree to be made by which all the Jews in his realm were to be destroyed; and then, when the calumny of Haman was discovered, he caused that

Xerxes marries Esther.

Haman and his plot.

He and his ten sons destroyed.

proud Amalekite, with his ten sons, to be hung, even upon the gallows which had been prepared for the Jew, Mordecai, and thus destroyed the last fragment of the Agagite, or Amalekite nation, as we have seen.

Seven Kings succeed Xerxes not in prophecy.

Seven other kings after Xerxes succeeded to the throne in Persia, but their history was not of sufficient importance to have been prophetically described; for God only moved his prophets to speak of the most striking and important events which should occur in the history of these GREAT EMPIRES. We are forcibly impressed on this account, when we compare the prophecy with the history; for in describing history we mention many events which only serve to connect those of greater moment, and are of lesser importance, although they are thus connecting links; but in considering the prophecy, we find these *minor* events left out of notice, and only those of special importance described.

God's method of selecting most important events as matters of prophecy.

God's prophetic guide.

If God, in preparing a PROPHETIC GUIDE for his people, had described every event, small and great, it would have required so many volumes to represent the whole, that the GUIDE would have been made comparatively useless; just as a TRAVELLERS' GUIDE would be rendered useless if the author should stop to describe every farmyard, garden and rivulet; for then his book would become so voluminous that the traveller would get wearied by carrying it; or in perusing it to find a description of what was mainly of interest to him, he would throw it away in disgust. We therefore appreciate God's wisdom in his prophetic arrangements.

Travellers' guide.

Too much detail confuses.

The Bear.

Now we purpose to refer back for a few moments to the second prophetic symbol, by which this empire was represented,—to "the bear with three ribs in its mouth" (Dan. 7 : 5), and to call attention, as promised, to some of its peculiar characteristics, significant of events which could not have properly been introduced before.

Its peculiar characters.

Raises on one side.

This bear is described as raising itself up, on one side (or, as the margin reads, "it raised up one dominion"), and as having *three ribs in its mouth*, between its teeth,

The three ribs.

What they say.

and it is said that *they* (the ribs) said unto it: "Arise, devour much flesh!"

As we have noticed, this bear symbolized the SECOND UNIVERSAL EMPIRE of the world, which was this Medo-Persian empire, and the fact that the bear is represented as raising itself up on one side, is significant of this dominion, with a *Median* and a *Persian* side; with a Median *side* most conspicuous at first, and the Persian side, rising up to become finally more prominent in its history.

Bear raised up on one side.

Median and Persian side.

And the *three ribs* are significant of other features of interest in the history of this empire.

If the *bear* itself represented, in symbol, the great empire and nation of the Medes and Persians, those *three ribs*, which are only a *fragment of a beast*, must have represented a *fragment of a government* or nation; and they being held in the *teeth* of the bear, signify a fragment of a nation in the dominion and power of this GREAT EMPIRE, and in a position to be as easily devoured by it, as the ribs could he devoured by the bear. "They," [the ribs] said to the *bear*, "Arise, devour much flesh;" so this fragment of a nation must say to this empire, or to him who stands at the head of it, "Arise, devour much flesh;" or cause a great destruction of life.

We have but to refer to the reign of XERXES THE GREAT, to find the events thus represented; for he stood at the head of this Medo-Persian empire symbolized by the bear, when, as we noticed, a fragment of the Amalekite nation, which existed under his power, became as prominent as the ribs in the symbol, when Haman said to Xerxes, "Arise, devour much flesh;" in other words, when he prevailed upon that king to make the cruel decree which involved the *destruction of all the Jews* in his *empire*. But, as the bear would not be likely to devour much *flesh*, until he had first *devoured* that which he had already between his teeth, so, though the bloody decree was published and sealed with the king's signet, Haman and his ten sons were the first to *be devoured;* and were, consequently, hanged upon the gallows which had been prepared for Mor-

Arise and devour.

The 3 ribs first devoured.

decai, and the last fragment of that cursed Amalekite race was destroyed. "And they who said *devour* were themselves devoured."

And thus have God's prophetic representations been fulfilled in every particular; and we are filled with wonder, and adore the great God of the Universe as we contemplate his work; and we exclaim as we close this lecture:

"O Lord, how manifold are thy works!"

With stately grandeur the poet *Cowper* sings, in words that ring like a trumpet blast, the awe-inspiring truth, that,—

"God moves in a mysterious way
His wonders to perform:
He plants his footsteps in the sea
And rides upon the storm.

Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs,
And works his sovereign will."

LECTURE III.

THE GRECIAN EMPIRE.

Introduction.

THE subject of this lecture is, THE HISTORY OF THE GRECIAN EMPIRE,—THE THIRD UNIVERSAL EMPIRE OF THE WORLD. In giving its history it will be necessary to go back to the earliest records of the Greeks, and note the events of interest in connection with their early history, that we may better appreciate their position when they came to stand as the foundation and structure of the THIRD GREAT EMPIRE OF THE WORLD'S HISTORY.

Origin of the Grecians.

The Grecians, as stated in our first lecture, were descendants of JAVAN, the fourth son of Japheth, and grandson of Noah, who settled south of the country now known as Turkey in Europe; and in the territory occupied by modern Greeks. JAVAN was also called ION, because the Hebrew letters forming that name, when used with different vowel points, form the name ION, and therefore his descendants were sometimes called *Ionians*, and we also get the name *Ionian* Sea from his name Ion.

Javan and Ion.

How formed.

Correspond with Ivan and John.

These names, *Javan* and *Ion*, correspond with the Russian name *Ivan*, and the English name *John*.

Origin of the name Grecia.

The descendants of Javan came to be called Grecians, and their country Grecia, or Greece, according Pliny, from the name of an ancient king, which a very uncertain tradition has preserved. Homer does not once use the name in his Virgil, but it has come to be almost universally adopted with reference to that people and country.

Not used by Homer.

Universally adopted.

Boundaries of Greece.

The ancient country of the Grecians was bounded on the North by Illyria and Thrace (these countries now being

absorbed in the Ottoman Empire), on the East by the Ægean sea, on the South by the Mediterranean sea, and on the West by the Ionian and Adriatic seas.

Ancient Greece was divided into five constituent parts, namely: EPIRUS, PELOPONNESUS, GREECE proper, THESSALY, and MACEDONIA.

Location of the different constituencies.

EPIRUS was located in the west, and was separated from Thessaly and Macedonia by Mount Pindus and the Acroceraunian mountains. PELOPONNESUS was a peninsula at the south, and joined to the rest of Greece by the isthmus of Corinth, which is six miles wide. GREECE proper was located directly north of Peloponnesus; THESSALY and MACEDONIA still north of that. Beside these divisions, there were a large number of islands in the immediate vicinity of Greece which were known as the Grecian isles. They are of considerable account in the history of this government.

Grecian isles.

4 sons of Javan.

JAVAN, from whom the Grecians descended, had four sons, who settled in these different constituent divisions, and became the heads and founders of the different branches and tribes of the Grecian nation.

Their names and location.

ELISHA, his eldest son, settled in the Peloponnesus. TARSIS, the second son, settled in Greece proper; CHITTIM, the third son, settled in Macedonia; and DODANIM, the fourth, with his descendants, in Thessaly and Epirus. Being thus located they became separated from each other, and their language was soon corrupted into four distinct dialects, known as the *Attic*, the *Ionic*, the *Doric*, and the *Æolic;* and all who study the Greek language to-day come in contact with these different dialects.

Dialects.

History divided into 4 periods.

Grecian history has been divided, for convenience, into four periods. The first period commences with the founding of the first petty kingdoms; but a kingdom at that time was a small affair, the name being often given to the government of a single city. The first period of Grecian history, commences with the founding of these petty kingdoms, and extends to the siege of Troy, covering a period of *one thousand years*, from A.M. 1820, to A.M. 2820.

1st period.

2d period. The second period of Grecian history, commences with the close of the siege of Troy, and extends to the reign of the Persian king Darius, son of Hystaspes, at which time Grecian history becomes intermixed with that of the Persians. This period covers a term of *six hundred and sixty-three years*, and extends to A. M. 3483.

3d period. The third period of Grecian history, commences with the reign of Darius, the son of Hystaspes, and extends to the death of Alexander the Great, and includes the FINEST part of Grecian history, and covers a period of *one hundred and ninety-eight years*, and extends to A. M. 3681.

4th period. The fourth and last period of Grecian history commences with the death of Alexander the Great, at which time the Grecians began to decline, and extends to their final subjection to the Romans, covering a period of *two hundred and ninety-three years*, extending to A. M. 3974, which was about thirty years before the birth of Christ.

Subject not exhausted. It will readily be seen that the history of a nation extending over such a long period of time, cannot be fully

Proposition. considered in a single lecture; but we shall endeavor to give as clear an outline of it as possible, and notice the principal events in connection with the history of this wonderful government.

But little known of their history. There is but little clear knowledge to be derived of the events which occurred *during the first period of Grecian history*, for they are shrouded in mystery. Mythology was then more current than genuine history, and the peo-

Superstition. ple were governed to a great extent by superstition. About all that is said of them is of the mythological character, and that is so uncertain that it is impossible for us to obtain a correct account of the events of that early pe-

Siege of Troy. riod, until we come to its closing event, the siege of Troy; and even *that* was occasioned by superstition, which had

Paris. so much influence in the matter, that it is said that PARIS, son of Priam, who was the king of Troy, was told by the

Venus. goddess Venus, who was worshipped as the "goddess of beauty" and "the mother of love," that he should have the most beautiful woman in the world for his wife; and

Beautiful Helen. Stolen. Greeks enraged. Trojan war.

hearing of the beautiful Helen, the wife of Menelaus, a Spartan prince, he went to Sparta and stole her away; which so enraged the Grecians that they advanced with their forces upon Troy, and there followed the famous Trojan war, which lasted ten years, and resulted in the taking of Troy by the Greeks; who having also obtained the prize for which they fought, returned victorious to their own land.

2d period.

During the *second period of Grecian history*, the Greeks were engaged, to a great extent, in building their cities, and establishing their governments. There were quite a

Noted cities.

number of noted cities in ancient Greece, among which were ATHENS, SPARTA, THEBES, ARGOS and CORINTH.

2 principal cities.

The two principal cities, however, were ATHENS and SPARTA, to which our attention is turned particularly as we seek to understand the position these Grecians occupied when they came in contact with other nations, and were obliged to resist the invaders of their country; for the

Athens and Sparta.

cities of ATHENS and SPARTA, and the government as established in each, were the bone and sinew of Greece, in her ancient glory and power. Athens was founded by

Cecrops, founder of Athens. 1556 B. C.

CECROPS, a native of SIAS, in EGYPT, who led a colony into ATTICA, a Greek province, about 1556 B.C. He took possession of that territory and divided it into twelve districts, or boroughs, and founded this city as the capital of

Cecropia.

that country. It was called Cecropia at first, from Cecrops,

Athens.

its founder, but afterwards it received the name ATHENS from Minerva, who obtained the right to give it a name.

Monarchy.

This city and government continued in its monarchial form, and was ruled by kings, until about 1070 B.C., covering a period of *four hundred and eighty-six years*,

17 kings.

during which time seventeen kings reigned, in the following

1st Cecrops

order: CECROPS, its founder and the first king, reigned

2d Cranaus

fifty years, and was succeeded by CRANAUS who reigned

Amphictyon.

nine years. AMPHICTYON, the third king reigned *ten*

Erichthonius.

years. ERICHTHONIUS, the fourth king, reigned *fifty*

Pandion.

years, and was succeeded by PANDION, who reigned *forty*

Erechteus.

years. ERECHTHEUS, the sixth king, reigned *fifty years*.

Cecrops II. Pandion II Ægeus. Theseus. Menestheus. Demophoon. Oxyntes. Aphidas. Thymœtes. Melanthus. Codrus.

CECROPS II, *forty years*; PANDION II, *twenty-four years;* ÆGEUS, *thirty-eight years;* THESEUS, *thirty years;* MENESTHEUS, *twenty-three years;* DEMOPHOON, *thirty-three years;* OXYNTES, *twelve years;* APHIDAS, *one year;* THYMŒTES, *eight years*; MELANTHUS, *thirty-seven years;* and CODRUS, the *seventeenth* and last, reigned *twenty-one years*.

Areopagus

CECROPS, the first king of Athens established the famous Areopagus, to which we shall refer more particularly hereafter; and during the reign of CRANAUS, his successor, the celebrated trial occurred before this Areopagus of the dispute between Neptune and Mars.

Trial of Neptune and Mars.

Assembly of the Amphictyons arranged.

AMPHICTYON, the third king of Athens, arranged a confederacy between twelve nations, which assembled twice each year at Thermopylæ, to offer up their common sacrifices and attend to the common interests of the government. These conventions were called the Assemblies of the Amphictyons. We pass over the fourth king, to notice his successor, Ægeus, during whose reign occurred several events of interest in Grecian history; for during that time occurred the expedition of the Argonauts, Jason and his fifty-four companions, who sailed in the ship ARGO to Colchis, in pursuit of the "golden fleece." There were also the celebrated labors of Hercules, which were twelve arduous tasks imposed upon him by the preceding king; which, if performed, would entitle him to a position among the gods. These labors *were* performed, as stated, during the reign of Ægeus.

Expedition of the Argonauts.

Labors of Hercules.

Origin of the name of Ægean Sea.

Ægeus closed his reign by drowning himself in the sea, on the east of Greece, and from that fact it has been called the *Ægean Sea*.

We now pass over the succeeding kings whose names we have given in their order, to notice the fact that CODRUS, who was the seventeenth and last king, devoted himself to death for his country; and, because of his great sacrifice, the Athenians showed him so much respect that they decided that no one should bear the title of king in their government after him, and so he ended the list of

Codrus' death.

Last king of Athens. kingly rulers in Athens, and thenceforth the rulers were called Archons. His son, MEDON, succeeded to the head of the government under this title of ARCHON, and Medon being the first to bear this title, the archons were called MEDONTIDÆ. (Archon means simply president, or governor). The first archons were elected for life; but becoming dissatisfied with such a long term of office for their rulers they decided to elect them for ten years, and finally reduced the office to an annual one.

Medon.

Archons.

Sparta. We now turn from Athens and call attention to Sparta, the other principal city of ancient Greece. This city was the capital of Lyconia, in the Peloponnesus, and was located on the river Eurotas, about thirty miles from its mouth. It was sometimes called Lacedæmon. The river on which this city was located received its name from EUROTAS, a noted man in that region, and the city was named for both his wife and daughter. The name of his wife was *Lacedæmon*, and that of his daughter *Sparta*. The city is more often called Sparta from the name of the daughter, than Lacedæmon the name of the wife.

Its position.

Orign of its names.

Lelex, 1st king. LELEX, who founded this city, was its first king, and commenced his reign about 1516 B. C. A line of kings followed in that government until *Menelaus*, who was the tenth, came upon the throne, whose wife, the beautiful Helen, was carried away by Paris, the Trojan prince, which occasioned the Trojan war, when Troy was taken by the Greeks, about 1184 B.C. Nothing of further interest is said concerning the government of Sparta, until about eighty years after the taking of Troy, when descendants of Hercules entered into Peloponnesus, and seized the city of Sparta, and two brothers, EURYSTHENES and PROCLES, sons of Aristodemus, began to reign together upon the throne, and from that time the sceptre continued jointly in the hands of two kings who were descendants of those who first occupied the throne.

Two kings.

Trouble in Sparta and Athens. Soon there was trouble in Sparta, and also in Athens, from the fact that there was such an unequal division of wealth that there was extreme poverty on the one hand

Nature of it

and great wealth on the other. The majority of the people were destitute of those things which were necessary to sustain life, while a few rolled in luxury, having abundant wealth. The land was owned by the *few rich men*, and the *poor* did not possess so much as a foot of it. Because of this, and several other things, great trouble existed among them. The citizens began to feel that it was necessary to effect a reform in the government of Sparta.

Lycurgus ambitious to reform the government.

At the time of which we are speaking, when the Spartans were involved in such difficulty, a man among them by the name of LYCURGUS, a descendant of Hercules, became ambitious to reform the government and to change the general condition of the people; but before undertaking this important work, he thought best to acquaint himself with the laws of other nations, and, for that purpose,

Makes a tour.

he made a tour through some of the most important countries,—Crete, Asia Minor and Egypt,—giving careful attention to their laws, and consulting the most able and experienced men in the different localities concerning the art of government. So much time was occupied in making this tour that his countrymen began to be impatient

Returns.

for his return; and finally he came back to Sparta, fully prepared to bring about the much desired reform.

Consults the principal men.

On his arrival he made known his matured plans to the principal men in the city; and finding them ready to acquiesce in his arrangements, he took his position upon the

Position upon the common.

public common, with a large number of soldiers, and there

Laws proclaimed and established.

proclaimed and established the laws by which they were to be governed, some of which were of a very peculiar character.

Appoints a senate of 28 members.

He first appointed a senate composed of twenty-eight members, to keep the balance of power; for there was frequently trouble, from the fact that the kings were sometimes tyrannical, and sometimes the people grasped at too much power and disturbed the kings. This senate was placed between the kings and their subjects, to take the side of the abused against the abusive party, and thereby to preserve the *equilibrium* of the government. This was

Excellent arrangement.

an excellent arrangement in connection with the laws of Sparta, and resulted in substantial good.

Having established this senate, Lycurgus sought to bring about further reform, and to remedy the trouble

Land question.

which existed on account of the land question, the circumstances being quite similar to those in Ireland at the present time. He therefore demanded that those landlords who owned and controlled the entire territory of Sparta and Lyconia should give up all the land to the Commonwealth; he then divided it equally among the citizens.

9,000 divisions. 30,000 divisions. Shares in reserve.

The territory of Sparta he divided into *nine thousand divisions*, and that of Lyconia into *thirty thousand divisions*, and gave to each citizen an equal share. There were also a large number of shares left for any others who might require them. This arrangement was not very pleasant to the rich land-holders, but it gave great satisfaction to the poor tenants.

Land question settled

Having thus settled the land question, he sought to remove all other distinctions of wealth, by preventing those who were disposed to roll in luxury, and to feast upon the advantages of wealth, from indulgence in this extraordinary manner, when *others* could scarcely afford

Public meals.

sufficient means to sustain life. To accomplish this, he arranged public meals, which the people were to eat in common, no man being allowed, under any circumstances, to eat at home with his family.

How arranged.

For the convenience of this arrangement, public dining halls were constructed, where the people sat down in companies of about fifteen at each table, and each person was required to furnish a bushel of flour, eight measures of wine, five pounds of cheese, and two pounds and a half of figs every month, for the tables, and a small sum of money to pay for the cooking.

Social feature. Character of the conversation.

One excellent characteristic of these public meals, was the social feature; for, as they sat together at those tables, their conversation was required to be of the highest and most elevating character. It was often lively and cheerful, but never mixed with anything vulgar or degrading.

They were not even allowed to indulge in practical joking to the annoyance of any person.

Children instructed.

Their children were carried there, as to schools of wisdom, to be instructed by listening to the topics of conversation which were introduced and discussed by their seniors. And the teachers who were present often asked

Questioned by their teachers.

the children questions, requiring ready answers, accompanied with reasons or proofs, to be expressed in as few words as possible, that they might become accustomed to

Questions and answers.

a laconic style of speaking. The questions were frequently abrupt; as, Who is the most honest man in town? or, What do you think of such a thing, or act? and the laconic answers of the children, and the reasons given why they thus answered, were of special interest to those who listened, and to the children themselves.

But they did not consider this mode of proceedure sufficient to qualify their children for practical life, and therefore schools were established for their special training; for

Schools established.

Lycurgus considered that the education of the children was of the greatest importance in a well-established government. He claimed that they belonged to the government more than to their parents, and should be trained in such a manner as to qualify them for service to their country. Therefore these schools were established, and at the

Spartan schools.

age of seven years the boys were placed in common classes and all subjected to rigid discipline, and were drilled in those things considered essential to prepare them for positions in the government. Sometimes their rules of discipline were so severe that they were extremely cruel, and

Severe discipline.

the children of weak constitutions could not endure their rigor, and often their lives were sacrificed as they were subjected to them. Only the strongest survived. This accounts for the general good physical condition of the

Excellencies.

Spartans. But there were many excellent things about their laws relating to education. They were taught how

Obedience required.

to obey and how to command, and were required to yield strict obedience to parents and teachers, even from their infancy.

Such instruction right.

Such instruction is of the right character. Children should early learn to respect and obey their parents and teachers; and if the proper methods are generally adopted, they will do so; but often, alas! in our times there is a condition of things far different from this. A Congregationalist minister recently quaintly said, when speaking upon this point: "There is just as much government in families now as there ever was, only it has changed right about: parents used to govern their children; but now children govern their parents,"—a statement, the force of which we often feel as we come in contact with many of the families of to-day. The children in Sparta were also taught not to be afraid in the dark, or when left alone, nor to be fretful or peevish, neither to find fault with their food or clothing.

Our times.

Statement of a Congregationalist minister.

Taught not to be afraid in the dark, etc.

Another excellent characteristic of the Spartan schools was the instruction of the young with reference to their treatment of the aged. They were taught to reverence and respect the old, and to give evidence of this under all circumstances by saluting them in a respectful manner, and by giving place to them upon the streets, or by rising in honor of them, as they came into their presence, in the public assembly or elsewhere; and by receiving their advice, and even their reproofs, in a submissive manner. By these tokens a Spartan was known wherever he went; and if he had failed to have manifested these characteristics, he would have reproached himself and dishonored his country. A story is told of an aged Athenian, who at one time went into a theatre to witness a play, when the place was so much crowded, as such places usually are, that there was no vacant seat for the old man. Quite a number of his own countrymen were present, but none of them offered him a seat; but he passed along to where some Spartans were seated, when they immediately arose and gave the old man a seat in their midst. On account of this respect for the aged, it has been said that "Sparta was a desirable place in which to grow old."

How the youngwere to treat the old.

A story.

The Spartans gave but little attention to science and art,

Their military education.

Their principles.

but devoted their time principally to the military interests of their government, and so thoroughly were they drilled in that line that they have exerted an influence upon the world until now, because of their noble principles and military skill. They thought it dishonorable to flee before an enemy, and were instructed from their earliest moments that it was more honorable to die on the field of battle, than to save their life by a disgraceful flight. As

Illustration.

an illustration of their valor, it is related that when the young Spartan went forth in defence of his country, bearing his shield, which was so heavy that he could not flee from the enemy without leaving it behind him, and was large enough for him to be borne upon it if he was killed, his loyal mother would say to him, as she pointed to the shield, "WITH IT, OR ON IT;" as much as to say, "Bring back this shield as a conqueror, or be brought back upon it as one slain, but not conquered." And the Spartans were so jealous of these principles, that when the poet Archilochus came to tarry in their city for a little time, they obliged him to leave, because he had represented, in one of his poems, 'that it was better for a man to throw down his weapons than to lose his life.' By noticing these interesting facts, we shall be prepared to understand their conduct as they came in contact with those who were disposed to overpower them.

Jealous of principles.

Archilochus obliged to leave.

Spartan walls.

Sparta had no massive walls of brick or stone to protect it; but its citizens boasted of a wall of greater strength,—that of their Spartan forces, of which every soldier was a *brick*. From that fact the saying came to be used, when a man is credited with some action worthy of notice, "*He is a brick*." And every man who stands thus for principle *is* "a brick."

Lycurgus' money arrangement and its object.

Lycurgus came to the conclusion that gold and silver had a corrupting influence. These could be used internationally, and when so used would bring the Spartans, to some extent, under the influence of other nations, and they thereby be in danger of becoming corrupted. He wished to keep them within their own government, shut up to

themselves, and even there to prevent the hoarding up of gold and silver, as some are always inclined to do. He therefore banished gold and silver from Sparta, and introduced *iron money*, which was so bulky and of so little value that it required a cart and a yoke of oxen to draw $88.80 worth, and because this iron money was not convenient to handle, the Spartans *were* "shut up to themselves" in business transactions, for it could not be used internationally, and they *were* emphatically prevented from coming in contact with other nations. "They might trade moderately with each other, but no man would care to have much of such money; nor could any one procure much with it, for the barter in the original articles of produce and manufacture would be as convenient as the use of such a medium of exchange, and extensive manufactories and business operations would be out of the question. Rings and monopolies, corners in grains and manufactured goods would be impossible; and yet, possibly, the people would be generally more peaceable, contented, and happy than with a medium which would be of more intrinsic value. Gold and silver have been found to be the best standards of value, but serious evils are associated with their use; but still they are not as bad as a medium of no intrinsic value at all."

Quotation concerning the propriety of this arrangement.

Because of this arrangement it was said that other nations never asked the Spartans for means to support their enterprises; but they did sometimes request that a Spartan might lead forth their armies, because the men were of more consequence than their money.

Spartans not asked for means, but for men.

We now call attention to the reform which was finally effected in Athens; for, as we noticed, the Athenians were involved in trouble as great as that which disturbed the Spartans. There was great wealth on the part of the few, and extreme poverty on the part of the many; and the poor had become so much indebted to the rich, that they were obliged to sell themselves as slaves to pay their debts, and there was no possibility of their ever being able to redeem themselves; and it was evident that they must

Reform in Athens.

remain in want and slavery forever, unless they found some one to help them out of the difficulty; and, under those circumstances, they turned their attention to Solon, who was called one of the seven wise men of Greece, and desired him to bring about a reform in Athens, as Lycurgus had done in Sparta. Solon hesitated. He did not wish to undertake that work; there was too great responsibility connected with it for him to desire it; but they urged the matter upon him. He was a favorite. The rich liked him because was wealthy, and the poor liked him because he was benevolent and kind to them; therefore, both parties were willing that he should undertake the work of reforming the government, and he finally consented to comply with their urgent request.

Solon requested to do the work.

He decides to do it.

After having matured his plans concerning this enterprise, he decided to consult some of the prominent and influential men about the course he intended to pursue, just as Lycurgus had done in Sparta, that he might be sure of their co-operation and assistance in establishing his laws. His proposition was to cancel all the debts of the poor and to liberate them from bondage; and as he stated this to those men whom he had chosen to consult, they favored the idea at once, and thought it an excellent plan; but, before the law was enforced, these men took advantage of the circumstances and went directly and borrowed of some of the rich men a large amount of money, knowing that in a few days Solon would cancel all debts, and they would then be in possession of a large amount of money, which they could not have obtained in any other way, and for which they had rendered no equivalent. They were as shrewd as some men we have now-a-days, who manage affairs in such a way that they accumulate great wealth in a very short time, by taking advantage of the ignorance of others, or of their circumstances.

Consults his prominent men.

They acquiesce.

Take advantage of circumstances.

Borrow money.

Shrewdness.

When Solon cancelled all these debts, the rich were displeased, of course; and they had some reason for being offended, especially with those who had deceived them and fraudulently procured their money, knowing that Solon

Debts cancelled.

The rich displeased.

was about to enforce the law of nullifying the debts of the poor, while they of whom the money was borrowed knew nothing of this debt-cancelling law until it was enforced; but they could not prevent the result, and so were obliged to submit.

Council of 400.

Solon afterwards established a council, or senate, of four hundred members, who had power to make and cancel laws. About one hundred years after his time, Clisthenes added another hundred to this body, and it was called the "Council of five hundred." There were ten tribes from which these councillors were taken, each tribe supplying fifty men. They were chosen by lot. These senators were supported out of the public treasury, and the council was of great importance, as war, taxes, maritime affairs, treaties, alliances, and whatever pertained to the general interests of the government, were regulated by it.

Council of 500.

Chosen by lot.

How supported.

Areopagus established

Solon also re-established the Areopagus, which was first established by Cecrops. This was a criminal council, and was called "Areopagos," from the place where it met, the Quarter, or Hill of Mars, which comes from the Greek word *Areiopagos*. This council was composed of one, two, or three hundred members, as the case might require. Each of the members were supposed to have first filled the office of archon, and thus to have been thoroughly qualified for his position in this council. The meetings of this council were held in the out-door air, and after dark. It is thought this was required, that they might not be under the same roof with the prisoners, and thereby be influenced in their decisions by having their sympathies excited so as to thwart the aims of justice.

Origin of the name.

Number of members.

Meetings out doors.

The lawyers restricted.

The orators, or lawyers, who were employed to state the case of the criminal and to produce evidence, were not allowed to use any arguments to influence the council, either in favor of or against the prisoner; but to present simply the plain facts, and then leave the council unbiassed to decide impartially. This council was severe in the punishment it inflicted upon those found guilty, especially of

Boy sentenced to die. His crime.

those who were guilty of murder. At one time these councillors even sentenced a boy to be put to death, because he was found guilty of putting out the eyes of quails. They said it was evidence of a bad disposition; and if he was allowed to grow up, they would have greater and more serious trouble on his account.

Jurisdiction over the religion of the people.

They also held jurisdiction over the religious ideas of the people; and every new doctrine of a religious character was brought before this council of the Areopagus for investigation.

Paul the apostle in Athens.

It will be remembered that, in the seventeenth chapter of the book of the Acts, we have the account of the *Apostle Paul* in Athens, and that, while tarrying there in waiting for the arrival of Silas and Timotheus, he looked over the city, and his heart was stirred when he saw that the "Athenians were wholly given to idolatry," and he began to discuss the question concerning these things with those whom he met, and to preach the gospel of Christ, when they called him a "babbler," and arrested him, and brought him before

Brought before the Areopagus

this Areopagus, accusing him of presenting a new doctrine; and they declared that it must be investigated. So he was arrayed for trial. This gave him an excellent opportunity to preach the truth; and he was thoroughly prepared to defend his doctrine. He had not been looking around that Grecian city for nothing; but had found among the many altars devoted to their different gods, one bearing the inscription, "To THE UNKNOWN GOD," and, as he was required to preach before the Areopagus, that his doctrine might be examined, he took that inscription

Paul's text

for a text, and told them of the God to them "unknown." They had, by the inscription, confessed themselves ignorant concerning *one* God, and Paul being acquainted with *that* ONE, had a right to introduce him to them; and they could not complain if he did so, as they were supposed to desire his acquaintance. He therefore preached earnestly and faithfully the God of heaven, and his Son Jesus Christ, and the great doctrine of the resurrection of the dead; and

One convert.

his arguments were so powerful that one of the members of that council at least, namely, "Dionysius the Areopagite,"

was converted, and came to know the true God, before "unknown."

The inhabitants of Athens, Citizens, Strangers, Servants.

The inhabitants of Athens were composed of three classes, the CITIZENS, the STRANGERS, and the SERVANTS. The citizens were those only who were born there or adopted. To be a natural citizen of Athens one must be born of Athenian parents who were free, and then, when the young man arrived at the age of twenty, he was enrolled on the citizens' list, upon taking a very solemn oath, which made him a member of the State. The oath has been preserved by Stobacus and Pollux, and is given to us in the following words:

How a young man became a statesman.

The Athenian oath.

"I will never dishonor the profession of arms, nor save my life by a shameful flight. I will fight to my last breath for the religion and civil interests of the State, in concert with other citizens, and alone if occasion should require. I will not bring my country into a worse condition than I found it, but will use my utmost endeavors to make it most happy and flourishing. I will always submit myself to the laws and magistrates, and to all that shall be ordained by the common consent of the people. If any one shall violate or make void the laws, I will not disguise or conceal such an attempt, but will oppose it, either alone or in conjunction with my fellow-citizens; and I will constantly adhere to the religion of my forefathers. To all which I call to witness Agraulis, Enyalus, Mars and Jupiter."

The Strangers.

The second order of inhabitants were distinguished as *Strangers*, because they were foreigners, who settled in Athens for business enterprises. They had no part in the government, were not permitted to vote, nor allowed to fill any office. They were required to observe the laws and customs of Athens, and to pay an annual tribute; but if at any time they failed to pay that tribute they were sold as slaves.

The Servants.

The class of inhabitants known as *Servants* were of two kinds—the *free* and the *bond*. The free servants were those who were free born, but unable to live without going into service for wages; and the bond servants were those

who had been taken prisoners in war, or had been bought; but these, even, were paid a certain amount for their labor, and they had the privilege of saving enough from their wages to purchase their liberty, if they chose to do so.

Educational interests

To the educational interests in Athens there was given special attention by Solon, as he arranged the affairs of the government, and the Athenian institutions of learning have exerted a wonderful influence upon the world.

Art and Science.

Art and science were taught extensively in the Athenian schools, and their different branches were carried to a very high state of perfection. Grammar, poetry, rhetoric, elocution, philosophy and mathematics were the principal studies to which the Athenians devoted their attention, and their teachers were very thorough in their endeavors to instruct; and, as the result, even the poorer classes were noted for their very choice language. It is said that a simple herb-woman detected Theophrastus, a native of Lesbos, an eloquent speaker, as a foreigner, by a mistake in the pronunciation of a single word. Music and gymnastic exercises were also taught in the Athenian schools.

The result of this course.

As the result of the thorough course pursued in the educational interests, we have the names of the distinguished men of Greece, especially of Athens, whose names and influence have extended even down to our times, and some of their writings are used in our high schools and colleges as text books.

The different classes of great men.

The Grecian wise men, poets, philosophers, and orators are very prominent in the history of ancient Greece, and many of their names have been preserved and have become familiar to those who have acquainted themselves with ancient history.

Seven wise men.

There were THE SEVEN WISE MEN of Greece, namely—THALES, SOLON, CHILO, PITTACUS, BIAS, CLEOBULUS, and PERIANDER.

The poets.

The most noted poets were HOMER, HESIOD, ARCHILOCHUS, HIPPANAX, STESICHORUS, ALCEMAN, ALEÆUS, SIMONIDES, ANACREON, and THESPIS; and SAPPHO, *poetess*.

Not only have the names of these poets been preserved

but their writings are still in existence, especially those of HOMER. His two celebrated poems, the Iliad and Odyssey, are of a very high order, and are permanent text books in our schools.

J. V. Muller's statement's quoted.

JOHN VON MULLER, in his *Universal History*, makes the following interesting and valuable statements with reference to these poems. He says: "The Iliad and Odyssey were probably sung by Homer about a century and a half after the destruction of the town of Troy. They are as old as David's Psalms. Originally the Iliad would appear not to have been a single connected poem, but to have attained, at a later period, to its present complete state.

A hundred years after Homer, Lycurgus, the lawgiver of Lacedemon, (or Sparta,) brought these poems into Greece, and two centuries later, *Pisistratus* is supposed to have given them their perfect form. His son, *Hipparchus*, introduced the custom of reciting rhapsodies at the Panatheneia, or festival of the tutelar goddess. A more complete edition of the Homeric poems, from which our modern ones are taken, was prepared by Aristotle for Alexander the Great, which the latter used to keep under his pillow in a golden case. Also Aratus, the astronomer, Aristarchus of Samos, and Aristophanes, librarian at Alexandria, bestowed their labors upon these immortal songs. They are, according to my opinion, the noblest of all poems. The orator, the historian, the poet, and the private citizen, obtain from them equal instruction. A fine moral sentiment breathes through the whole. We behold at one time the ruinous consequences of violence and anarchy; at another the power of moderation and reason.

Obedience and freedom, heroism and military discipline are recommended. Men appear as they are; all in action—nothing is idle or in stagnation. We are carried away from ourselves, and instructed without being conscious of it. Hence it was that Homer became the pattern of Thucidides, the favorite author of the greatest and noblest men, and one of the best teachers of the wisdom of human life."

Philosophers.

Among the most prominent philosophers we find the names of SOCRATES, PLATO and ARISTOTLE, and among

Orators and military men.

the orators and military characters both of Athens and Sparta, we notice the names of PERICLES, DEMOSTHENES, THEMISTOCLES, ARISTIDES, MILTIADES, LEONIDAS, and PHOCION, who were very noted, and will be referred to occasionally during the remainder of this lecture.

3d Period.

We now come to the commencement of the third period

Grecians and Persians.

of Grecian history, at which time the Grecians became intermixed with the Persians in their history.

Darius resolves to conquer the Greeks.

Darius, son of Hystaspes, being in possession of the Persian throne, resolved, as stated in our second lecture, to conquer the Greeks, and bring their territory under his

His forces advance.

control. He therefore sent his army, under the command of his most able officers, into Greece, and the Persians were

Sure of success. Carry marble.

so sure of success, that they carried marble with them for the purpose of erecting a monument to their glory, as conquerors, when the Grecians should be defeated. The cele-

Battle of Marathon follows.

brated battle of Marathon followed, when the Persian soldiers came in contact with such men as Themistocles, Aristides, Miltiades, and many others of considerable note, distinguished for their courage and valor—who were pre-

Grecians prepared to resist.

pared to resist them, and to defend their country. It is well to notice the character of these prominent men as they come before us in this capacity, and, in doing so, we shall see that they were not unlike men of our own times.

Character of Themistocles.

The two first mentioned, Themistocles and Aristides, were a perfect contrast in their principles of life. Themistocles, though possessed of great ability, was always working especially for his own interest. He loved office, and was ready to do almost anything to insure his election to an official position. He had wealth and considerable influence, which he used for that purpose. He favored those who would favor him in return; like some men of to-day.

Comparison.

About election time there are often those who are ready to grant favors in order to secure their desired object. Their money flows freely, and their affability is remarkable.

They are very kind, genial and cordial to everybody, even to the very poorest classes, especially if they are situated to vote, until after election is over and they are exalted to office; then, they may meet the same men upon the street the next day, even those who have used their influence to place them in the much coveted position, and do not even recognize them, but pass them by without noticing them. This was characteristic of Themistocles; but Aristides was, as stated, a strong contrast to this man, and appeared everywhere to oppose the corrupt principles of Themistocles. He was a man of true and noble character, straightforward and upright in all his deportment. He would not sacrifice principle to favor his best friend; and because of these excellent traits of character, he was called ARISTIDES THE JUST. Aristides was banished from Greece at one time, through the influence of Themistocles, who wanted to be rid of his constant reproof, and when the people came to vote for his banishment, as was customary, the name of the accused was written upon a shell. A peasant who could not write, and who did not know Aristides personally, approached a stranger and requested that he would write the name of Aristides upon his shell; when the stranger asked: "Why do you vote against Aristides; has he done you any wrong, that you are anxious to condemn him?" "No," replied the peasant, "I do not even know him; but I am tired and angry with hearing him called 'The Just.'" Then that stranger took the shell, and wrote the name Aristides upon it, and quietly and courteously returned it to the peasant, who went away to cast his vote, ignorant of who the stranger was that had so kindly and pleasantly assisted him. That stranger was ARISTIDES HIMSELF; and he thus calmly and impartially did what few men would consent to do. But with him principle was above everything else, and he would not be guilty of endeavoring to influence a poor peasant to vote contrary to his wish, even to save himself from banishment, and he had too much respect for the man who made the request to embarrass him by making himself known.

Aristides a contrast.

Called the Just. Is banished.

Interesting circumstances.

Aristides recalled.

Though Aristides was banished at that time, when the trouble arose on account of the Persians he was recalled, as the country could not afford to dispense with his services; and he did much in the interests of the Grecians against the enemy.

His work.

10 officers to command, each for a day.

When the forces of Darius advanced upon them, there were ten officers in the Grecian army who had controlling influence, and, that there might be no cause for jealousy, in planning their operations, it was decided that these officers should command each for a day; but Aristides, realizing the unwiseness of such an arrangement, and being himself one of the ten, said: "Miltiades is the best qualified to command our forces, and I resign in his favor." Then the others followed his example, and Miltiades led the Grecian soldiers against the Persians, and in the battle of Marathon the Grecians were victorious. The Persians were defeated, and *that* marble which they had taken so much care to convey to Greece, to erect a monument to their own glory, was used by the Grecians, and a monument of marble upon which they had paid no freightage, was erected to their honor, and marked the defeat and disgrace of the Persians.

Aristides resigns in favor of Miltiades.

Battle of Marathon. Grecians victorious.

Their monument of Persian marble.

Effort of Xerxes.

The next event of interest in the history of the Grecians is the effort of Xerxes, the king of Persia, and successor of Darius, to blot them out of existence, when, as we noticed in our last lecture, he came against them with two million, six hundred and forty-one thousand, six hundred and ten fighting men; and at the head of five million, two hundred and eighty-three thousand, two hundred and twenty excited enthusiasts, who were interested in their overthrow, he marched proudly against them.

Leonidas and Themistocles.

Leonidas and Themistocles then stood at the head of the Grecians,—one a Spartan, and the other an Athenian,—determined to resist Xerxes with his "world of men." Leonidas—one of the Spartan kings, in command of four thousand soldiers, three hundred of whom were Spartans, and the rest allies from the different localities in Greece and vicinity—took his position at the pass of Ther-

4,000 men. 300 Spartans.

Thermopylæ.

mopylæ, ready to meet the on-coming foe. The pass of Thermopylæ is a narrow passage of Mount Œta, between Thessaly and Phocis, only twenty-five feet in width. It comprised about half an acre of land, and seemed to be the only way through which the Persian land-army could enter into Greece proper, and advance to Athens. At that point Leonidas chose to station his forces, to defend the pass, and prevent the Persians from entering Greece.

Xerxes' approach. His feelings.

When Xerxes approached and found them prepared to offer resistance, he was surprised and indignant, and endeavored with his money to bribe Leonidas and his men, and even waited four days to bring them to terms, and during those four days he made every effort possible to

Attempt to bribe Leonidas.

bribe Leonidas and bring him under his influence, assuring him that he would make him master of all Greece, if he would come over to his side; but Leonidas scorned his proposal with indignation. A Spartan could never be guilty of selling his country, even if he could be exalted to the highest position possible on account of it. His early training had too much influence upon him to allow him to do such a disgraceful act. Therefore, if Xerxes entered Greece, he must fight his way through over the dead bodies of Leonidas and his men.

Median forces.

Xerxes first ordered his Median forces to advance upon the Spartan band, and "to take them all alive, and bring them to him;" but they were not able to comply with the requirement; for, instead of taking Leonidas and his men, the Medes were shamefully put to flight, and proved, as

Many men, few soldiers.

Herodotus has said, "that Xerxes had a great many *men*, but few *soldiers*." The Persian king next ordered ten thousand men, who were the best in his whole army, and known as the "Immortal Band," to face the Spartans and operate against them; but they were no more successful than the others, and the *Immortal Band* proved to be *mortal* so soon that Xerxes was perplexed, and while his men were

Xerxes leaps from his throne.

being cut down in such a fearful manner, he is said to have leaped from his throne three times the first day, in fear of the destruction of his entire army by that handful of men,

which was almost a thousand times smaller than his own mighty host, and which he had so recently scorned and despised.

Leonidas and his followers defended the pass against Xerxes two days, and at the end of the second day the Persian monarch was entirely ignorant as to how to proceed; but a renegade Grecian in that vicinity showed him a secret passage, by which a part of his army ascended the ledges of the mountains and attacked Leonidas in the rear.

Traitor.

When Leonidas realized his situation, he gave his allies the privilege of retiring, and they went home, leaving him with his three hundred Spartans, who were ready to die for their country, and thought it more honorable to do so than to retire, and leave the enemy to pass, without opposition, into the *heart* of their *respected* country. Leonidas and the three hundred noble Spartans fought until only one man was left alive, and he was always considered as having disgraced his country by returning alive without having vanquished the foe. Leonidas was the first to fall; but his soldiers, true to principle, fought with greater zeal as they saw their leader go down, slain by the hands of their cruel invaders, until about twenty thousand of Xerxes soldiers were slain during that sharp contest at Thermopylæ.

Leonidas permits his allies to retire.

300 Spartans remain.

Leonidas and his 300 Spartans fall.

The Spartans were told before the fight that "the arrows of the Persians would fly so thickly as to obscure the sun;" when they said, "We will fight in the shade, then."

Fighting in the shade.

The valiant stand of Leonidas and his three hundred Spartans at Thermopylæ, has exerted an influence upon the world, and even to-day their noble position, taken in defence of justice and true principle, is referred to in a manner which shows that their influence still lives.

Influence upon the world.

Byron has given us a poem descriptive of that scene to some extent, but especially with reference to the influence it has exerted over the world.

Byron's poetic description.

The poem is entitled, THE SPARTANS AT THERMOPYLÆ, and is as follows:—

The poem.

"They fell devoted, but undying;
The very gale their names seemed sighing;
The waters murmured of their name;
The woods were peopled with their fame;
The silent pillar, lone and gray,
Claimed kindred with their sacred clay.
Their influence wrapped the dusky mountain;
Their memory sparkled o'er the fountain:
The meanest rill, the mightiest river,
Rolled, mingling with their fame forever.
Despite of every yoke she bears,
The land is glory's still—and theirs.
'Tis still a watchword to the earth:
When man would do a deed of worth
He points to Greece—then turns to tread,
So sanctioned—on the tyrant's head.
He looks to her, and rushes on
Where life is lost, or freedom won."

Spartan principle needed to-day.

If there was more Spartan principle among people to-day—especially among the professed people of God—we should not see His cause suffering as it does, often, under present circumstances.

Engagement at sea

The same day on which the glorious battle was fought at Thermopylæ, there was an engagement at sea between the Grecian and Persian fleets. The Grecian fleet, which had lain by near Artemisium, a promontory of Euboea, upon the northern coast, consisted of two hundred and seventy-one vessels; and that of the Persians, which was lying near it, was much more numerous, though it had a short time before lost about four hundred vessels, which were destroyed in a violent tempest. As these two fleets came to an engagement the Persians met with great loss, and on the night following many more of their ships were destroyed by a severe storm. The Grecians then sailed toward the heart of Greece, and *put in* at the island of Salamis, very near to Attica, of which Athens was capital.

Xerxes advances into Greece.

Xerxes having succeeded in passing the Spartan guard, was enabled to march undisturbed towards Athens. Themistocles learning of the onward march of Xerxes, advised the Athenians to evacuate the city, and retire to the island of Salamis, which they finally did, and left their city

Athens evacuated.

Xerxss takes possess

to be plundered and burned by the enemy. Xerxes became possessed of immense treasures, as he took the wealthy city of Athens, and was much elated with his success. While he was accomplishing his work at Athens, there arose a little dispute among the Grecians at Salamis, with reference to the course which should be pursued, and Themistocles, who was anxious to bring about an engagement between the Grecians and their enemy, caused secret intelligence to be conveyed to Xerxes, as stated in our second lecture, to the effect that if he desired to overpower the Grecians he should advance upon them at once, as there was danger of their becoming separated, and then he could not so easily accomplish his design. Xerxes, heeding this advice, advanced upon the Grecians, and the wonderful battle of Salamis followed, and the army of the Persian king was so cut down that he hastily fled by night, leaving Mardonius, one of the generals, behind, in command of three hundred thousand men, to reduce Greece, if possible; but they were not sufficient for the task, and retreated in a demoralized condition. When the Grecians learned of Xerxes flight they pursued him as swiftly as possible, while he hastened as rapidly as possible towards the Hellespont, where he arrived after a march of forty-five days, and his boat-bridge being swept away by tempests, he was obliged to cross those waters in a little boat, with two or three officers in attendance—defeated in all his plans, and never again to make an attempt to crush the Greeks.

He advances to Salamis.

Xerxes flight.

Crosses the Hellespont

What might be expected.

From what we have learned of the energy and valor of the Grecians, we would expect to see them continuing to advance in strength and glory until they should have universal power; but instead of unitedly marching onward from that point to the establishment of the *third great empire of the world*, we find them soon involved in war among themselves, and there followed the Peloponnesian war, which lasted twenty-seven years, and other conflicts in which Grecians fought against Grecians, until they lost nearly all their former glory, and became so much de-

Involved in trouble. Peloponnesian war

The Grecians degenerated.

graded that they soon lost all ambition concerning the credit of their country, and gave themselves up to the enjoyment of pleasure, devoting their time principally to games and feasts; and while we see them thus degraded, and gradually becoming weaker in their position, we turn to notice events of interest in Macedonia, the extreme northern division of ancient Greece.

Attention turned to Macedonia

How the inhabitants had lived. Their government. First capital, Edessa Second, Pella.

The inhabitants of Macedonia had lived in seclusion until this time, and had maintained their original monarchial form of government from the beginning of their history.

The first capital of their kingdom was Edessa, but afterwards Pella was made the capital, on account of its being the birthplace of PHILIP and ALEXANDER, who filled a very prominent place in the history of this kingdom, as we shall notice hereafter.

Amyntas II.

At the time of which we are speaking, when the Grecians were so much weakened and degraded, AMYNTAS II. was king of Macedonia. He was the sixteenth from Caranus, who founded that kingdom about four hundred and thirty years before—B.C. 794.

Descendants of Hercules. History obscure.

The kings of Macedonia claimed to be descendants of Hercules, but their history is very obscure until we strike the reign of AMYNTAS II., the sixteenth king, as just stated.

Amyntas in trouble. Declares war against the Olynthians

AMYNTAS was soon involved in war with the Illyrians, and after a time found it necessary to declare war against the Olynthians. In this war he was assisted by the Athenians, and was enabled to weaken that foe who threatened his ruin.

The sons of Amyntas.

AMYNTAS had several sons. His eldest was named Alexander. He was not Alexander the Great, but an uncle to that noted Macedonian. The second son of Amyntas was Perdiccas, and his youngest was named Philip, and *he* was the noted PHILIP OF MACEDON, who will receive considerable notice in this lecture.

Philip born. Amyntas reigns 24 years.

Philip was born in the city of Pella, in the same year in which his father declared war upon the Olynthians.

AMYNTAS died after having reigned twenty-four years,

Alexander succeeds him.

and his eldest son, ALEXANDER, was exalted to the throne of MACEDONIA. He only reigned one year, and his brother next younger succeeded in taking possession of the throne,

Pausanias.

after some very strong opposition, especially from PAUSANIAS, who was a relative of the royal family; but

Perdiccas upon the throne.

PERDICCAS, the legal heir, took the throne, and gave his attention to the interests of his government. His youngest brother,

Philip in Thebes.

Philip, was sent down to Thebes to be educated, where he improved rapidly under the tuition of the excellent teachers who were furnished him, and particularly under the instruction given him by Epaminondas, in whose care he was placed while in Thebes. It is said that the Thebans did not then realize that they were educating the most dangerous enemy of Greece.

After Philip had spent about ten years in Thebes, and had come to be nearly twenty years of age, the news of a

Revolution in Macedon. Philip leaves Thebes. Arrives in Macedonia Confusion.

revolution in Macedonia greeted his ears, when he resolved to go to the assistance of his brother, Perdiccas, who was still upon the Macedonian throne. He therefore ran away from Thebes, and arrived in Macedonia just as Perdiccas had been slain, and he found the government in great confusion, for Perdiccas had left only an infant son as heir to the throne, and the persistent Pausanias was making another effort to get possession of it.

As soon as Philip arrived upon the scene, it was ar-

Philip appointed guardian.

ranged that he should govern the kingdom, as guardian of the infant prince. He did so for a time; but soon it became necessary to have something more than a guardian to control their affairs, and the Macedonians placed PHILIP upon

He is made king.

the throne, and made him the real king. He ascended the throne of Macedonia at the age of twenty-four years, and proceeded to adjust the governmental affairs with so much coolness and presence of mind, as to surprise and please his subjects. He revived their courage, reinstated the

Macedonian phalanx.

army, and established the famous MACEDONIAN PHALANX, which is said to have been the most choice and well-disciplined body of an army that the world had ever known. It was a body of infantry which consisted of sixteen thou-

sand heavily armed troops. They were armed with a sword, a shield, and a pike, or spear. The spear was twenty-one feet long.

This phalanx was divided into ten corps, or battalions, each containing sixteen hundred men—one hundred in rank and sixteen in file. Sometimes the file of sixteen was doubled, and sometimes divided, as occasion required, so that the phalanx was sometimes thirty-two deep, and sometimes only eight; but its usual depth was sixteen. The space between each soldier when marching was six feet; but when they advanced upon the enemy they closed to three feet, and sometimes only left a foot and a half space between them. As the body moved forward to attack the enemy, every part of it bristled with spears, and its force was dreaded by the opposing army. The soldiers behind the fifth rank held their spears raised, but inclining a little over the rank in front of them. They could not all come to a close engagement with the enemy, but they could support those in front with the utmost strength, rendering them immovable in an attack, and preventing any from retreating who might be disposed to do so, and thus bringing them under the necessity of conquering or dying; and it is said that when the soldiers of the phalanx preserved their position as a phalanx, and kept their ranks in close order, it was impossible for an enemy to sustain its force, or to break the body, and it therefore was considered invincible.

Philip overpowers his northern foes.

Birth of Alexander

The arrangement of the Macedonian phalanx, as stated, was accredited to Philip. Philip succeeded in overpowering his enemies on the north of Macedonia, and during his efforts in that direction there was born to him in the city of Pella, his own birthplace, a son, whom he called Alexander, who came in after years to be known as ALEXANDER THE GREAT.

Philip desires to possess all Greece. Takes measures to accomplish it.

After these northern conquests, Philip began to look southward with jealous eyes, desiring to possess himself of *all Greece*, and no sooner had this spark of ambition kindled in his soul than he took measures to accomplish his designs.

His ability manifested

Means used.

When Philip had decided, if possible, to become sovereign of Greece, his ability as a politician, conqueror, and merchant, began to manifest itself in the devising of ways and means to promote his designs. He negotiated treaties and formed alliances for the purpose of executing his plans; and "he spared neither artifices, open force, presents nor promises," in his anxiety and determination to succeed. He was a man of policy in the strictest sense, and his promises were often made from policy; and if he found that it was for his advantage to break a promise, he, through policy, did so; and proved by his course that he had but very little true principle.

Philip opposed by Demosthenes.

As PHILIP began to operate against Greece, he came in contact with the noted DEMOSTHENES, who, notwithstanding the weakened and degraded condition of his countrymen, resolved to do all in his power to arouse them in defence of their country, and to oppose the Macedonian king in his efforts to take possession of their territory. Demosthenes was two years older than Philip, and it is well at this point to consider, to some extent, his early history and to notice the means by which he came to be in some respects the most wonderful orator the world has ever produced. He was the son of a blacksmith who lived in moderate circumstances, and at his death left some means to be used in educating DEMOSTHENES, his son. This property was placed in the hands of guardians, who failed to meet their obligations, and withheld the means to such an extent that the boy suffered in not being able to attend to his studies, as he otherwise would have done. When sixteen years old he received permission to be present at an important trial, where the orator CALISTRATUS was appointed to argue the question before the bar, and the youth was very much affected by the eloquence and power of the speaker, and resolved to become an orator himself; and he immediately devoted his time and attention to a preparation for the position. His first effort was an essay written against his guardians, in which he used such conclusive arguments that he prevailed upon them to pay over

Early life of Demosthenes.

He resolves to become an orator. His essay.

a part of the money belonging to him. Encouraged by his success, he decided to appear before the public as a speaker; but at his first appointment the audience hissed him, for his voice was weak, and his speech seemed thick, and his breath short, while his sentences were of extraordinary length, and he was therefore obliged to stop in the midst of them for respiration; and all these defects made him appear in a ridiculous light, as he came before the people claiming to be an orator. He left the stand entirely discouraged, and resolved to make no further effort to become a public speaker. But one of his hearers looked beyond his mistakes and defects, and saw that the young Athenian had ability, which might be developed by practice, and he approached the despairing youth with words of encouragement, and told him that he resembled Pericles somewhat—and the thought that he in any manner resembled that respected orator, of whom it was said that he "thundered and lightened and agitated all Greece with his eloquence," revived his spirits, and he decided to try again; and he made a second appointment to speak, but with the same sad result as before. As he withdrew from the presence of the people in confusion and shame, Satyrus, one of the most prominent men of those times, met him and assured him that he could, by practice, succeed in mastering himself, and become a speaker notwithstanding all his discouragements. He then gave DEMOSTHENES some useful instruction in the art of speaking, especially concerning tone, gesture, and pronunciation; and from that moment Demosthenes put forth a strenuous effort to conquer all his defects; and he succeeded so remarkably that he finally became one of the most celebrated and eloquent speakers of the world's history.

First public effort a failure.

Words of encouragement.

Second effort also a failure.

Satyrus comes to his rescue.

Demosthenes succeeds.

If a heathen Athenian could accomplish so much through rigid discipline in his own strength, what ought the Christian to do, with the grace of God pledged to assist him?

A question of interest.

Thus DEMOSTHENES, in the prime of life and in the midst of his fame and glory, appeared to oppose Philip with his powerfully eloquent reasonings; and Philip con-

Demosthenes' arguments dreaded.

fessed that he dreaded the arguments of DEMOSTHENES more than all the armies of Greece; but the mighty eloquence of the Athenian orator, prompted by the energy of true public interest, was not sufficient to arouse those indifferent and pleasure-loving Grecians to action. They were in just the condition to allow one like Philip to take possession of their territory, and to yield themselves to the influence of his money, or, in weakness, to submit to his conquering forces; and Philip, the man of policy and merchant-conqueror, succeeded in overpowering all Greece. He received the title of "merchant" because he boasted that he "conquered more places with money than with arms."

Not sufficient to arouse the Grecians. Their condition.

Philip finds them easily overcome. His boast.

He consults the oracle.

The instruction given.

Rule observed.

His statements.

He consulted the oracle of Delphos with reference to his proposed expedition, and received the following instruction,—"*Make coin thy weapon, and thou shalt conquer all.*" By this rule Philip worked in all his operations against Greece. He said that he "never forced a gate until he had tried to open it with a *golden key;*" and that he did not "consider a fortress impregnable into which a mule, laden with silver, could find access."

Rulers bribed. Cities sold.

Those Grecian rulers were easily bribed, and many of Grecia's cities were sold to the Macedonian king by those who loved money better than principle; and it has been well stated, that "It was not Philip, but his gold, that subdued Greece." He rejoiced more when he was able to *buy a city*, than when he was obliged to *take* it by *force of arms;* because he then had all the honor of the conquest himself, while his officers and soldiers must share in the credit if they conquered it by force, which would be exceedingly unpleasant to his selfish spirit.

More pleasure in buying a city than taking it by force.

To prepare the way for the subjugation of Thrace, he laid siege to Methone, a small city which was liable to cause him much trouble, if at any time it should fall into the hands of his opposers. He therefore destroyed it.

An incident of interest.

During that siege an interesting event occurred, the effects of which Philip felt during the remainder of his life.

A young man by the name of ASTER, from *Amphipo-*

lis, offered his service to Philip, representing that he was so good a marksman he "could bring down birds on the swiftest flight." The Macedonian monarch replied, jeeringly, "I will employ *you* when I make war upon *starlings*"—or, little birds. Young Aster felt insulted, and indignantly resolved to be revenged. He therefore entered the city and shot an arrow, on which was written, "To Philip's right eye," and he gave cruel evidence that he *was* a good marksman, for that arrow pierced the "right eye" of Philip, destroying its sight forever. When the arrow had been withdrawn, Philip sent it back to its owner, bearing the inscription, "*When I take* Methone, *I will hang up Aster.*" He did "hang up Aster," but that did not restore his lost eye.

Comment. Retaliation never restores that which is lost.

Philip was not only opposed by Demosthenes, but, as he was advancing with his conquests, he came in contact with

Phocion and his work. Phocion, an Athenian general, in command of some Athenian forces, which had, through much effort, been raised to operate against the king of Macedonia. Phocion was an orator,—a master of eloquence. He said that words were like coins,—the most esteemed are those which, with less weight, have the most intrinsic value. "He applied himself to a lively, close, concise style of speaking, which expressed many ideas in a few words." He is said to have surpassed even Demosthenes in this respect.

Phocion not only had an extensive reputation as an orator, but also as a general; and, being favored with ability to act in the capacity of both, he was prepared to resist Philip to considerable extent. But Phocion and Demosthenes together were not able to prevent the enslavement of their country, and the time soon came when

Philip overpowers Greece. Philip, of Macedon, swayed the sceptre of all Greece. Every Grecian city owned allegiance to him, and the whole country, from the Hellespont to the southern boundary of Peloponnesus, became the territory of his dominion.

Anxious to subjugate Persia. Having become sovereign of Greece, he aspired to a higher position still, and turned his attention to the subju-

Appointed generalissimo.

gation of Persia, and was appointed *generalissimo* of the Grecians against the Persians; and in this capacity he prepared to invade that mighty empire, elated with the prospect of becoming the monarch of Asia.

Trouble at home. Divorces his wife. Marries another.

But while everything looked cheerful and glorious for Philip, in view of his contemplated expedition, he was involved in trouble at home in his own family. He divorced his wife *Olympias*, the mother of ALEXANDER, and married *Cleopatra*, a very young woman, whose beauty had enraptured Philip, and this caused ALEXANDER to become the bitter enemy of his *own father;* and he took his mother, who had been so shamefully abused, into his own special care.

He is assassinated. The cause.

The marriage of Philip and Cleopatra was celebrated with great pomp; but in the midst of those festive scenes Philip was stabbed with a dagger, and fell *dead* at the feet of the assassin who struck the fatal blow. The murderer was a young Macedonian nobleman by the name of Pausanias, who had been insulted by Attalus, the uncle of Cleopatra, and he had made known the circumstances to Philip, with an appeal to the king for vengeance; but Philip was unwilling to offend Attalus, on account of Cleopatra, and therefore refused to avenge the wrong, and, to appease the anger of Pausanias he had "made him one of the chief officers of his life-guard;" but Pausanias was determined to have revenge in some way, and, becoming thoroughly disgusted with Philip's dishonorable course, he resolved to wreak his vengeance upon him, and chose to slay him in a manner to make his vengeance as conspicuous as possible.

The assassin. Seeks to escape.

Pausanias had horses in readiness to make his escape as soon as the bloody deed was done; but an accident occurred which brought him under the power of those who pursued him, and he was immediately torn in pieces, without trial or sentence.

Is caught and punished.

But this mob-execution of Pausanias did not restore the life of Philip. He had fallen, to remain under the power of an *enemy* whose firm grasp could not be unloosed by the vindictive power of his excited avengers.

Philip died at the age of 47.

Philip was forty-seven years old when he died.

Reigned 24 years.

He had reigned twenty-four years.

Arses, king of Persia, dies

ARSES, the *twelfth*, king of Persia, died that same year.

Good and bad qualities.

Philip, without art or disguise, possessed both good and bad qualities; and though the good was so much obscured by the bad that it was almost impossible to realize that there was any good in him, yet we learn that even *he* said and did some noble things. He is said to have thanked the Athenian orators for having corrected his errors, by frequently reproaching him with them. He was possessed of the most wonderful self-control, even when addressed in the most shocking and abusive language. It is related that, at the close of an audience which he gave to some Athenian ambassadors on a certain occasion, he asked if he could do them any service, and DEMOSTHENES, his sworn enemy, said: "The greatest service you could do us would be to hang yourself," when Philip calmly replied: "Go, tell your superiors, that those who dare make use of such insolent language are more haughty, and less peaceably inclined, than they who can forgive them."

Interesting incidents in his life.

This ambitious and fame-loving ruler was strongly in favor of educational interests, and showed great respect to those who devoted their time to the instruction of the youth, as may be seen from the following incident,—

When his son ALEXANDER was born, he wrote to the celebrated ARISTOTLE, who was the most popular rhetorician that antiquity boasts of, and said: "I rejoice, not so much that I have a son born, as that he was born in the days of Aristotle;" and he engaged Aristotle to be the teacher of his son, and placed Alexander, at an early age, under his tuition.

Alexander succeeds Philip.

When Philip died, this son ALEXANDER, who was afterward surnamed "THE GREAT," succeeded to the throne of Macedonia, at the age of twenty years.

Age 20 yrs.

Darius Codomanus in Persia.

DARIUS CODOMANUS, the last king of Persia, was exalted to the throne of that empire that same year.

As we are now to trace quite extensively the history of

The history of Alexander to be traced.

ALEXANDER THE GREAT, it is well to notice some of the events of his early life which transpired before he came upon the Macedonian throne, that we may better appreciate his wonderful career, and more sadly regret its sudden and disgraceful termination.

Tuition of Aristotle.

As already stated, the boy, Alexander, was placed under the tuition of Aristotle very early in life, and that remarkable philosopher gave special attention to the education

His instruction.

of the prospective king of Macedonia, and he was thoroughly instructed in all the different branches of science and art, as well as in military discipline. He learned music and read the Homeric poems, which Aristotle prepared for him, with great interest, and he prized them so highly that he kept them in the golden case and slept with them under his pillow, as noticed before. The best principles were instilled into his mind, which, if he had observed them in after life, would have saved him from an untimely grave.

His military ambition in early life.

His military ambition began to be manifest very early; for, when only a boy, and while his father was engaged in making his conquests, Alexander always seemed sad when he heard of a victory gained by his father, and said often to his associates: "Father is going to conquer *all*, and leave nothing for us to do."

Feats of dexterity despised.

An interesting incident illustrative of his position concerning such things

In his early life, this young Macedonian despised low feats of dexterity and manifestations of skill which were practised to no profit. At one time, some Macedonians became very much excited over the skillful operation of one of their number, who had practised throwing peas through the eye of an instrument in the form of a needle, until he could throw them through the eye, one after another, from quite a distance, without missing; and they called the attention of Alexander to the marvellous work. He watched the wonderful performer for a short time, and then presented him, as a suitable reward for all his labor and acquired skill, simply a *basket of peas;* thereby showing with what disdain he looked upon that worse than useless work.

Practical remark.

The world is full to-day of these *skilled practitioners*; who are too lazy to work, and are supported by the excited throngs, who pay their money and assemble in masses to laugh and wonder at the marvellous proceedings of those who bring them no good. There are but few who, like Alexander, place a just estimate upon such foolishness.

The story of Alexander and his favorite horse, Bucephalus, is familiar to all, and we will not relate it, but will turn our attention from the boy, to the king upon the throne of Macedonia.

Alexander in trouble. The occasion of it.

Upon the accession of ALEXANDER to the throne, he was surrounded with great danger, for the nations against whom Philip had fought, and over whom he had gained victory and authority, and had united their domains to his own, took advantage of his sudden death and attempted to regain their liberty. Though Philip had subdued all Greece by his policy and arms, he had not had time to accustom the people to his rule, and though vanquished, their minds were not fully in subjection to his control, and as soon as he was dead there was great excitement, and an effort made to again arouse the people to stand for the interests of Greece, against the successor of Philip. Demosthenes' eloquent strains fell once more upon the ears of his countrymen, urging them to action; telling them that they had nothing to fear from Alexander, the new king of Macedonia, representing him as "a hair-brained boy," who would not "dare to venture beyond his own kingdom," and would "think himself happy if permitted to sit undisturbed upon his Macedonian throne." But when ALEXANDER had succeeded in vanquishing his enemies in the north, to whom his attention was first turned, he immediately marched his forces towards Greece. He passed the strait of Thermopylæ in his onward movement, and as he advanced upon Athens he said: "Demosthenes has called me a '*hair-brained boy*;' but I will show him before the walls of Athens that I am *a man*."

Demosthenes appears to oppose the new king.

Calls Alexander a hair-brained boy.

Alexander conquers his northern foes. Marches upon Greece.

Proves himself a man instead of a boy.

And, "before the walls of Athens," and of every other

city, he proved to the astonished Grecians that *a man*, of wonderful military ability and mighty power, was destined to bring their country again into subjection.

Conquers Greece.

Alexander moved swiftly onward in his conquests, until all Greece bowed under the sway of his sceptre, and he triumphed victoriously over all his opposers.

Not satisfied.

But this was not enough. The fire of ambition had only commenced to burn in his soul, and his whole being had just become sufficiently warmed for future action.

Ambitious to conquer the Persians.

He looked across the Ægean Sea to the Empire of the Persians, and in the interests of Greece he was stirred with feelings of revenge for past injuries, and in his own personal interest, he was thrilled with the aspiration to become THE MONARCH OF THE WORLD.

Something must be done.

Something must be done to avenge the wrong which had so long been waiting for its just redress, and some steps must be taken to place the aspiring son of Philip in a position to accomplish the desired object of adding the realm of Persia to that already under his control, or Alexander would never be satisfied.

An assembly called.

He therefore called an assembly at Corinth. It was composed of representative men from the different states and

Its object.

cities of Greece. It was called for the purpose of obtaining an appointment to the same office his father had been chosen to fill just before his death, that of *generalisimo*, or COMMANDER-IN-CHIEF, over all the Grecians, to operate against the Persians and break down their government.

Grave question.

The question before that assembly was of the most grave and important character. ROLLIN says: "No diet ever debated a more important subject." And he says further: "IT WAS THE WESTERN WORLD PLANNING THE RUIN OF THE EASTERN."

The result of the decision.

The decision of that assembly gave rise to events which revolutionized the world, and resulted in the establishment of the THIRD UNIVERSAL EMPIRE.

Alexander appointed *generalisimo*.

Alexander *was* appointed *generalisimo* over the Grecians, against the much hated Persians.

After the election, the most prominent men from the

different localities came to congratulate him upon his exaltation to the office, and to wish him success in his prospective expedition into Persia. But there was *one man* then in Corinth who was as noted in his way as any other, but who did not come to express his interest in the promotion of Alexander. That man was DIOGENES, of Synope; that philosopher who "lived in a tub," and who, on one occasion, went about the streets of Athens in broad daylight with a lighted lantern, saying, "*I seek an honest man.*"

When questioned why he did not appear, with others, to greet the man who was to march their forces against the enemy of their country, he said, he thought it "better to wait until one had *done* something worthy of congratulation, than to congratulate him when *first* exalted to the office."

Alexander noticed his absence, and having a desire to see one who had so much independence of mind, went in company with several of his officers to see the philosopher. They found him lying upon the ground in the sun, apparently in extreme poverty; and as the great general with his attendants approached him, he sat up and fixed his eyes upon Alexander. The tender feelings of the Macedonian were moved to pity for the poor, lone philosopher, and he said kindly: "Is there anything that I can do for you?" "Yes," said Diogenes, "you can stand a little out of *my* sunshine," thus giving the destined *monarch of the world* to understand that the rays of the sun were of more consequence to the resident of the tub than *his* august presence.

The officers of Alexander were indignant at the answer of Diogenes; but Alexander himself admired his spirit, and said, "Were I not ALEXANDER, I *would be* DIOGENES."

Alexander at Dium.

Alexander repaired directly to DIUM, in Macedonia, to plan and arrange his contemplated expedition, and while offering sacrifice to the gods and imploring their protection and assistance in this great enterprise, as was customary with all those heathen rulers, he claimed to have a

His vision.

vision, in which he saw one of peculiar dress and deportment, who told him that he should be successful in his efforts against the Persians. This was much to his encouragement; and *we* shall realize the force of this vision more fully hereafter.

He marches towards the east.

Description of his army.

When his arrangements were completed, Alexander, at the head of his thoroughly organized and magnificent army, began his march toward the East. That army was not noted for great numbers; but it *was* noted for the character and discipline of its men. It consisted of only about thirty thousand footmen, or infantry, and four or five thousand horsemen, or cavalry; but every one of the soldiers was capable of commanding the forces in case of emergency. The most of the officers were about sixty years of age, and when drawn up at headquarters presented the appearance of a venerable senate.

His youthful appearance marked. His ability more marked.

Alexander, the commander-in-chief of this superior army, was scarcely twenty-three years of age, and his youthful appearance at the head of such a body of men must have been very marked; but his ability was more marked than his appearance, as was displayed in his choice of men to command the different *divisions* of his army, and in the wonderful skill with which he took the general oversight and command of the *whole*.

Marches to the Hellespont. Crosses into Asia. Takes Troy. Marches to the Granicus. Meets the foe.

Alexander marched his forces to the Hellespont, and crossed that strait, landing his forces upon Asiatic soil, preparatory to the invasion of the GREAT PERSIAN EMPIRE. He advanced to the city of TROY, and easily took possession of it; then he marched to the river GRANICUS, where he met the enemy for the first time. The army of the Persian king was drawn up on the opposite bank of that river, to oppose the progress farther into the Persian dominion.

Persians under Memnon. Their instructions.

DARIUS was not there in person. He had sent his army forward under the command of MEMNON, his principal general, with instructions not to risk a battle with the oncoming foe, but to lay waste the plains and desolate the cities, so as to prevent the army of Alexander from finding

provisions sufficient for its support, and, consequently, to oblige him to return to Europe. But, as the two armies were brought face to face, with only the narrow river between them, it was evident that an engagement must ensue.

As Alexander with his valiant army approached the river's brink, PARMENIO, his highest officer, taking in the whole situation at a glance, advised his commander and king to "encamp in order of battle," and give his forces time to rest from the weariness of their march, and not to attempt the passage of the river until the next morning, at least; representing that it was too dangerous an undertaking to attempt to cross that river in the face of the enemy, as its waters were deep, and its banks very steep and craggy. He argued that much depended upon their first action; and if it should prove disastrous, it would blight their future prospects.

Parmenio's advice.

Not heeded.

This reasoning, however, had no effect upon Alexander. Fully bent upon the accomplishment of his design, he declared that "it would be a disgrace for him to turn back for a rivulet, after he had crossed the Hellespont."

Conflict dreaded.

The two armies continued for a time watching each other from the opposite banks, as though dreading a conflict; but soon the order was given by the Macedonian commander, FORWARD! and, as it echoed through the lines, every officer and soldier was thrilled with excitement, and hastened to obey the command, and that army dashed into the dark waters and succeeded in landing on the opposite shore. The enemy, being seized with a panic, fled before the Grecian hosts.

Grecians ordered forward.

Command obeyed.

They cross the river.

Alexander advances to Sardis.

Alexander advanced to SARDIS, the principal Persian city in Asia Minor, and found the citizens ready to surrender to his power. He made them tributary to himself, but permitted them to dwell quietly in their city, and to be governed by their own laws.

Citizens surrender.

Takes Ephesus.

Four days after this event he reached the city of EPHESUS, which he took possession of, and then marched to MILETUS, to find its gates closed against him; for Memnon had taken possession of it to defend it against Alexander.

Miletus and its siege.

A strong and vigorous effort was made by Alexander and his forces to take it, until the besieged city capitulated, fearing they would be taken by storm. The conqueror treated them with great kindness, with the exception of the foreigners who were found in it, whom he sold as slaves.

Marches to Helicarnassus.

Stoutly resisted.

After taking MILETUS, he marched into CARIA and laid laid siege to HALICARNASSUS, which was very difficult to take, because of its situation and its strong garrison. The ablest and most valiant of Darius' commanders had entered it with a body of choice soldiers for the purpose of defending it against the approaching enemy; and Alexander found it one of the most difficult places to take possession of in all his experience; but he was finally successful in taking it. He then marched his army along the coast of CARIA and LYCIA, taking possession of the cities of CALINDA, PATARA, and PHASELIS. From thence he passed into PAMPHYLIA, and moved along its coast to the city of SIDE; then, changing his *route*, he advanced into PHRYGIA, and took the city of CELENA, on the river MARSYAS, and then marched northward to the city of GORDIOM, situated on the river SANGARIUS. After taking the city of Gordiom, Alexander marched his troops into GALATIA; reducing that province, he crossed the river HALYS into CAPPADOCIA, where he again crossed that river, as, in its meandering course, it appeared once more in his way; then, crossing the ATHAR mountain, he marched onward to the mountains of TAURUS and came to the pass of CILICIA, through which he led his army into the province of CILICIA and reached the city of TARSUS, which was afterwards the birth-place of SAUL, who finally was called PAUL. He arrived at Tarsus just as the Persians had set fire to it,—choosing rather to destroy it thus than to permit it to fall into the hands of their enemy. But Alexander, with his forces, was just in season to quench the flames and save the city.

He is successful.

His route traced.

His bath in the river Cydnus.

Its result.

Skill of his physician.

Alexander being very much heated with his forced march, plunged into the river CYDNUS for a refreshing bath, and came near losing his life in consequence; but, through the skill of his trusty physician, he was soon restored to his

Again on the march.

coveted position at the head of his army, and was again on the march, as though nothing had occurred to hinder his work.

Issus.

Meets Darius.

Marching his troops eastward, he came in contact with the Persians at Issus, where the second great battle was fought, known as the battle of Issus. Here he met Darius in person, who, at the head of a numerous army, appeared to contend with Alexander; and the skill of the two commanders was to be tested in a sharper conflict than they had ever experienced before.

Preparations of Darius.

He is congratulated.

Darius had made great preparations to vanquish his enemy, and was congratulated by many of his officers beforehand upon the victory he would soon gain. He then turned to an Athenian, a man of great experience in war,

Caridemus questioned

named CARIDEMUS, who had been banished from Greece by Alexander before he commenced his operations against the Persians, and asked "whether he considered him powerful enough to defeat his enemy?" Caridemus, though a bitter enemy to *Alexander*, made the following reply: "Pos-

His reply.

sibly you may not be pleased with me for telling you the truth; but if I do not do so now, it will be too late hereafter. This mighty parade of war,—this prodigious number of men which has drained all the East,—might indeed be formidable to your neighbors. Gold and purple shine in every part of your army; which is so excessively splendid that those who have not seen it could never form an idea of its magnificence. But the soldiers who compose the Macedonian army, terrible to behold, and bristling in every part with arms, do not amuse themselves with such idle show." He thus showed the Persian king that he might have more difficulty in conquering his foe than he

Loses his life.

His words live.

had anticipated. And though Caridemus lost his life for thus freely expressing his mind, his words lived to confront Darius on the plains of Issus.

Battle of Issus in 333 B. C.

In the month of October, 333 B. C., the two armies were drawn up to contend for the desired victory, and the famous battle of Issus was fought.

The battle.

The contest was sharp, the battle terrific; and for a time

it was uncertain which would be victorious; but at length the Persian lines broke, and Darius fled with his disordered army, and retreated to safer quarters, leaving *one hundred and ten thousand* of his men dead upon the field, while Alexander lost only *four hundred and fifty* men in all.

Loses 110,000 men.

Alexander loses 450.

The family of Darius prisoners.

The mother, wife, and children of Darius, were left behind in the power of Alexander, with many others who had been taken prisoners. But Darius, with all his misfortunes, did not forget his dignity as king, nor lose the high spirit which had always possessed him. He was defeated, but not humbled; as was soon proved by a haughty and independent letter which he addressed to Alexander, demanding the terms upon which he could obtain his family.

Darius not humbled.

Writes a haughty letter.

That letter is as follows:—

The letter.

DARIUS, THE KING.

To Alexander.

I wish you to fix a price for the redemption of my mother, wife, and children, that I may redeem them.

With reference to the empire, as to whom it shall belong, we will decide that in a general battle, with an equal number of soldiers on either side; but if you are capable of receiving counsel, I would advise you to return to Europe, and be content with the kingdom of your ancestors, and not to invade the territory of another. From henceforth let us live as friends, and faithful allies.

I, myself, am ready to swear to the observance of these articles, and to receive *your oath*.

Its effect upon Alexander.

On the receipt of this letter, Alexander was stirred. His haughty spirit would not submit to any such propositions as were made by Darius. It would be acknowledging one whom he had defeated as a superior. He therefore replied to the letter of Darius in a manner to show that he was not to be trifled with, and that he did not recognize a superior.

The following is the letter of response, written by Alexander to Darius:—

Alexander's reply.

ALEXANDER, THE KING:

To DARIUS:—

The ancient Darius, whose name you assume, in former times entirely ruined the Greeks who inhabited the coasts of the Hellespont, and the Ionians, our ancient colonies. He next crossed the sea, at the head of a powerful army, and carried the war into the very heart of Macedon and Greece. After him, Xerxes made another descent, with an immense number of barbarians, in order to fight us; and, having been overcome in a naval engagement, he left in Greece, at his retiring, MARDONIUS, who plundered our cities and laid waste our plains. And who has not heard that Philip, my father, was assassinated by wretches suborned thereto by your partisans, in hopes of a great reward? For it is customary with the Persians to undertake impious wars; and, when armed in the field, to set a price upon the heads of their enemies. And even you, yourself, though at the head of a vast army, promised a thousand talents to any person who should kill me. I therefore only defend myself; and, consequently, am not the aggressor. And, indeed, the gods, who always declare for the just cause, have favored my arms; and, aided by their protection, I have subjected a great part of Asia, and defeated you, Darius, in a pitched battle.

And now, though I ought not to grant any request you make, because you have conducted so unfairly in this war, yet, if you will come as a supplicant and ask for them, I give you my word that I will restore to you your mother, wife, and children, without price. If you are afraid of surrendering yourself to me by so doing, I will assure you, upon my honor, that you may do it without the least danger; but remember, when you have occasion to write to me again, that you address not only a *king*, but *your* king.

Alexander marches southward

After the battle of Issus, Alexander marched his troops southward through the country of Syria, easily subjugating all its cities except Tyre.

The Sidonians submit to him.

The Sidonians submitted to him without opposition, even when their local king, STRATO,

Their local king Strato

was still loyal to Darius, to whom they were tributary. The Persians had abused them in such a manner, that they were glad of the opportunity to throw off their yoke, even by placing themselves under that of another.

Deposed.

Alexander deposed Strato, and then gave his special friend, HEPHÆSTION, a Macedonian, the privilege of appointing a king to rule the Sidonians.

Hephæstion.

The crown offered to two brothers.

This favorite was being entertained at the house of two brothers, young men who belonged to the first family in the city, and he offered the crown to them; but they re-

Not accepted.

fused to accept it, They said that, according to their laws, no person could ascend the throne unless he were of royal blood; and therefore they could not consent, as they were not royal. Hephæstion admired the noble principle which actuated them, and said: "Continue in this way of thinking, that it is more glorious to refuse a diadem than to accept it." He then requested them to name some person of the royal family who might remember, when he was king, that they had placed the crown upon his head.

Abdolonymus.

The brothers declared that they knew of no one more worthy of the diadem than ABDOLONYMUS, a distant descendant of the royal family, who was so poor that he was obliged to depend upon his daily earnings for support. He was a gardener, just outside the city; but his honesty and integrity were noted, and so won for him the office of a king.

Saluted king.

The two brothers, carrying the royal garments, went in pursuit of ABDOLONYMUS, and found him weeding his garden when they saluted him as king; and, though surprised at their choice, he changed his *gardener's suit* for the *royal robes of a king*, and was immediately conducted to the palace.

Inhabitants pleased, except some of the rich.

The news soon spread over the entire city, and most of the inhabitants were highly pleased with the appointment; but some of the rich endeavored to reproach him because of his former poverty, and could not refrain from manifesting their dissatisfaction in the king's court.

Abdolonymus in the presence of Alexander

Alexander commanded the newly-elected king to be brought into his presence; and, after surveying him carefully, he said: "Your air and mien do not contradict what

Question.

is related of your extraction; but I should be glad to know with what frame of mind you have been able to bear your

Answer.

poverty?" Abdolonymus replied: "I would to the gods that I might bear this crown with equal patience. These hands have procured me all I desired; and while I possessed nothing, I wanted nothing."

This answer caused Alexander to have an exalted idea of his virtue, and he gave into his hands all the rich fur-

niture which had belonged to the former king, and gave him dominion over one of the neighboring provinces, which he annexed to Sidon.

Alexander lays siege to Tyre.

Alexander having adjusted the affairs of Sidon, advanced to Tyre, and laid siege to that city.

Not old Tyre.

We stated in our first lecture that Nebuchadnezzar destroyed the city of Tyre. That was *old Tyre*, which stood on the shore of the Mediterranean Sea, just south of Sidon. After *that* destruction, the citizens who were left alive went out a little way from the shore, to an island just opposite to the site of old Tyre, and built a city which

New Tyre.

was called *New Tyre*.

This city was surrounded by water, and also by a strong wall, which was one hundred and fifty feet high.

It was this *new city of Tyre* that Alexander laid siege to, after taking Sidon.

Difficult to take.

It was strongly fortified, and in every respect calculated to resist the mighty conqueror, whose fame had spread over the world, and whose efforts but few dared to oppose.

The location of the city, the valor of the inhabitants, and powerful assistance received from Carthage, made his prospects of becoming possessed of its treasures, and of

Siege long, but he triumphed at last.

subjugating it to himself, dark indeed.

The siege was long and bloody, and at times even Alexander despaired of accomplishing his design; and, yet, he did not desist until he triumphed, even over that proud

Lasted six months. Provisions exhausted.

and stubborn, city-of-the-sea.

While engaged in that fearful siege, which lasted six months, his provisions were exhausted, and it became necessary to procure means for the support of his army from

Sends to Samaria for supplies.

some source; for his men could not fight unless they had something to eat. He therefore sent down to Samaria and demanded supplies. The Samaritans, though tributary to Darius, did not hesitate to respond; and, according to the demand, sent what provisions they were able to furnish,

Also to Jerusalem.

to support the army of the invader. But this was soon consumed by the hungry fighters, and he then sent to Je-

rusalem and demanded of the Jews that they send him provisions for the support of his forces.

Jerusalem rebuilt.

Jerusalem having been rebuilt, the Jews were located there under their own laws, but were tributary to the Persian king.

Jaddus the High Priest.

At this time the Jews were governed by JADDUS, the HIGH PRIEST, who was a man of principle, and deeply devoted to the service of God; and he would not sacrifice principle, even to save himself or his city.

He refuses Alexander

When, therefore, Alexander sent to him for supplies, he was refused; for Jaddus claimed that, as he was a vassal of Darius, he had no right to assist the enemy of that king. When the fact of this refusal of the Jewish High Priest reached Alexander, that proud-spirited monarch-general was indignant, and vehemently declared that as soon as he had conquered Tyre, he would march against Jerusalem, and cause *it* to suffer the same fate of that proud city of the Tyrians.

He threatens to destroy Jerusalem.

The threat of the man of terror was borne to the ears of the Priest of God, who, with his people, carefully considered their position, and fully realized the threatened calamity.

The condition of the Jews.

They were in no condition to resist so powerful a foe, who, fired by a purpose of revenge, would prove more terrible in his work against them than he would even under ordinary circumstances.

Their walls would be no barrier in his way, and their men were in no way qualified to defend their city.

They look to God.

From the midst of the darkness and discouragements which surrounded them, however, they looked to ONE whose ALL-MIGHTY arm had often been made bare to defend his people against their *mighty* opposers, and as their prayers ascended to the throne of the MONARCH OF THE UNIVERSE, the GOD of HEAVEN appeared to protect and defend them against the one who threatened their destruction; and He made known to Jaddus what course to pursue, as Alexander should advance upon them.

He makes known to them what to do.

The Samaritans rejoice.

The Samaritans, who, as we have noticed, were bitter enemies of the Jews, rejoiced because of the threat of

Alexander, and impatiently waited for the walls of Tyre to fall, and his conquest to be made over that city, that their eyes might feast upon the destruction of the long-hated *city-of-the-Jews*.

The work at Tyre was finally accomplished, and that city of boasted wealth and glory was brought level with the ground; and, then, Alexander proudly turned his revengeful steps towards Jerusalem, fully determined to execute his threat to destroy that city, whose ruler had dared to refuse him supplies. But as the mighty forces of Alexander marched onward under the blazing banners of their leader, to accomplish the destruction of the Jewish city, they were met by a peculiarly interesting procession; for the Jews had been careful to follow the direction of God, which had been given in answer to prayer, and JADDUS, the High Priest, clad in his pontifical robes, with his mitre upon his forehead, and the NAME, GOD, gleaming in letters of gold upon the mitre, followed by all of the ordinary priests, dressed in their priestly garments, and the other Jews clothed in white, emerged from the city, and wended their way to the heights of SAPHA, to meet the on-coming destroyer.

Alexander marches toward Jerusalem.

Met by a peculiar procession.

Description of that procession.

The Samaritans watched their movements in surprise, wondering at their daring, and yet rejoicing that they seemed to be in haste to place themselves in the way of being crushed by the power of the enemy. But, to their surprise, when the keen, flashing eyes of Alexander rested upon that High Priest, who courageously and solemnly led forth his unarmed forces to meet the glittering spears and cruel implements of war, in the hands of those thoroughly disciplined Grecian soldiers, his proud step faltered; and as he read the wonderful NAME which glittered in gold upon the mitre of the Priest, his stern features relaxed, and his whole appearance was changed. He advanced towards that threatened ruler of the Jews, and greeted him with profound respect, and he bowed in adoration before that NAME.

Alexander as he comes in contact with it.

Those who had been watching and anxiously waiting to

The surprise of the Samaritans and of others.

witness the destruction of the Jews, were thunderstruck, and the officers of the mighty conqueror were filled with astonishment at his course.

Alexander questioned

"What does this mean?" asked Parmenio. "Why do you, in your elevated position, bow in adoration to the High

His reply.

Priest of the Jews?" Alexander replied, "I do not adore the High Priest, but the GOD whose minister he is, and whose name shines upon his mitre; and I have occasion to thus honor that name; for when I was in Dium, in Macedonia, planning this Persian expedition, with my mind greatly exercised concerning the best course to pursue, and feeling anxious as to the final result, I had a vision, and in that vision this very man, dressed in these same robes, and wearing this very NAME upon his forehead, appeared before me, and told me to have no fears, but to cross the Hellespont boldly, and to be assured that God would march at the head of my army, and give me the victory over the Persians; and the moment I saw this High Priest, I recognized him as the one I saw in the vision. This is why I have, with feelings of adoration, humbled myself before his GOD." Alexander then embraced Jaddus and his brethren, and *allowed himself* to be *conducted* into their city, and, under the direction of the High Priest, he offered devotions to God in the Temple.

He embraces the High Priest. Conducted into Jerusalem.

He is shown the prophecies concerning himself

Then that High Priest took the Old Testament Scriptures, and in the book of Daniel, showed Alexander the statements of prophecy which related to himself and his conquests; the very same prophetic representations to which we shall call attention at the close of this lecture.

He grants special favor to the Jews.

Before leaving Jerusalem, Alexander called the Jews together, and assured them that he would grant them any favor that they might desire; and they asked to be allowed to live according to the laws of their ancestors, and to be exempted every seventh year from paying their tribute; for as they were required by their laws not to sow their fields on that seventh year, they would have nothing with which to pay tribute. Alexander granted this request, and showed favor to the Jews wherever he found them.

He then marched to GAZA, and reduced it by siege; and, leaving it garrisoned, he turned the force of his arms towards Egypt. In seven days he reached PELUSIUM, where he found a large number of Egyptians assembled to receive him as their sovereign. They hated the Persians so much that they hailed with joy any one who was likely to rescue them from Persian rule; and Alexander easily took possession of *all Egypt*, because of the readiness of the people to acknowledge him as their monarch.

Reaches Pelusium.

From Pelusium he marched to MEMPHIS, and then to the temple of JUPITER–AMMON, in the desert of LIBYA, now known as the desert of SAHARA.

Marches to Memphis.

Temple of Jupiter-Ammon.

As we stated in our first lecture, the Egyptians and Libyans were descendants of HAM, the third son of Noah. After a time, HAM, the fountain from which these nations sprang, was deified by them, and worshipped as HAMMON, or AMMON. The Greeks called him ZEUS, but his Roman name was JUPITER; and after a time the two names, Jupiter and Ammon, were united, and he was worshipped as JUPITER–AMMON. A temple was erected for the worship of this god upon an oasis, or fertile spot, in the desert of Libya, and there the people assembled to offer their devotions to *deified* HAM.

Origin of Jupiter-Ammon.

Toward that important place of heathen worship Alexander led his troops, that he might receive the title, "Son of Jupiter."

Object of Alexander's visit.

He marched his army from Memphis down the Nile to its western arm; then followed that, in its course, until he came to the sea. Coasting along the shore of the Mediterranean, he came to a spot just opposite to the island of PHAROS, which he thought a favorable location for a city, and there he decided to build one. He designed the plan of it himself, and marked the places where temples should be erected, and located the public squares. He employed DINOCRATES to do the work, the architect who had rebuilt the temple of Diana at Ephesus, and thereby gained a great reputation.

Marches down the Nile.

Coasts along the sea.

Decides to build a city

Dinocrates does the work.

This city he called ALEXANDRIA, after his own name;

Called Alexandria.

and it came, in a little while, to be one of the most noted cities in the world, and is in existence even to-day.

Having satisfied his ambition in that direction, he proceeded on his way towards the temple of the desert, which

Reaches the temple.

he succeeded in reaching after a long, tedious march, which occasioned much suffering to his soldiers. He succeeded in obtaining the much-coveted title from the priests of Jupiter-Ammon, and from that time he signed all his letters, orders, and decrees: ALEXANDER, KING, SON OF JUPITER-AMMON.

Obtains the title, Son of Jupiter-Ammon.

Returns to Memphis. Adjusts the affairs of Egypt.

Alexander returned to Memphis, and spent the winter in that city; during which time he adjusted the affairs of Egypt. He divided its territory into districts, and placed a lieutenant over each district, who acted under his dictation, each commanding a certain number of troops.

The power of the civil government he invested in DOLOASPES, an Egyptian, who governed according to Egyptian laws and customs, although under the great monarch, Alexander.

Turns toward the East.

Pursues Darius.

After arranging the affairs of Egypt, Alexander turned hit steps toward the East, and marched in pursuit of Darius, the Persian king, who had been relieved for some time from coming in contact, personally, with the invader of his realm.

Marches to Pelusium.

To Tyre and Damascus.

Thapsacus

Crosses the Euphrates.

He marched his forces northward to Pelusium, then by way of Jerusalem to TYRE, and from thence to DAMASCUS. He crossed the Syrian desert, and took possession of THAPSACUS, on the EUPHRATES. Crossing that river upon a bridge, he pressed forward to the TIGRIS, whose swiftly rushing waters seemed destined to retard his progress into into the East; but Alexander *must proceed*, and the rapid current of the Tigris *must be forded*.

Fords the Tigris.

He therefore drew up his infantry in the form of a half-circle, and placed his cavalry on the wings. Walking himself among the infantry, they advanced into the water, carrying their arms over their heads, because of its great depth, and succeeded, after much struggling, in landing upon the opposite bank, Alexander himself being the first

to land; but many of the soldiers were nearly exhausted when they reached the shore. The mighty king of war then encamped near the river for two days, for rest and refreshment, and on the night of the second day, gave orders that his army should march the next morning.

Encamps for two days.

Orders to march.

During that night, previous to the ordered march, there was an eclipse of the moon, which filled them with superstitious awe; they fearing it to be an omen of evil to the army. The excitement increased to such an extent that Alexander commanded the Egyptian soothsayers who were with him to explain the matter; when they said that the sun was on the side of the Greeks, and the moon on the side of the Persians, and that whenever the moon suffered an eclipse it threatened calamity to the Persians. This explanation cheered them, and they were ready at the proper time to advance upon the Persian king, whose glory was soon to be eclipsed by the splendor and success of the Son of Jupiter-Ammon.

An eclipse.

Excitement. Egyptian soothsayers consulted. Their explanation.

The Grecian forces marched to Gaugamela, and then to Arbela, where the famous battle of Arbela was fought. From Arbela, he marched to Siazures, and from there to Babylon.

Marches to Gaugamela. Battle of Arbela.

After taking possession of that city he proceeded to Persia, took possession of Susa, its capital, and then advanced to Persepolis; taking it, he advanced to Ecbatana, the capital of Media, where he expected to come in contact with Darius; but that monarch had fled before him, as usual. He took possession of the Median capital, and again started in pursuit of his Persian foe. He directed his course towards the northeast, and pressed forward beyond the Caspian Sea to Rhaga, where he rested five days. This had been a forced march for eleven days, and the rest was much needed.

Takes Susa.

Advances to Ecbatana. Darius flees.

Alexander proceeds beyond the Caspian Sea. Rests at Rhaga.

While at Rhaga, news was received that Darius had been seized by traitors; which made Alexander continue his march in haste. The report proved true; Darius was found in a lonely place, after much search, lying in his chariot, his body run through with spears, and he very

Darius among traitors.

His condition.

Calls for drink.

near his end. He had strength enough to call for a drink, which was given him by a Macedonian—POLYSTRATUS. After drinking, he charged the Macedonian, saying:

His message to Alexander

"Tell Alexander that I die in his debt, though he has never obliged me. I give him a multitude of thanks for his kindness to my mother, wife and children, whose lives he not only spared but restored them to their former splendor. I beseech the gods to give victory to his arms, and to make him monarch of the universe. I do not consider it necessary to entreat him to revenge the execrable outrage committed on my person by those who traitorously deceived me, as this is the common cause of kings." He then took Polystratus by the hand, and said: "Give Alexander thy hand, as I give thee mine; and carry him, in my name, the only pledge I am able to give of my gratitude and affection." And then he closed his eyes in death.

His death.

Alexander came up a moment after, and seeing the body of Darius thus in the embrace of death, having been slain by traitors, he wept. He took off his military cloak and covered the dead, and then provided for him a respectable burial, and arranged for the comfort and support of the family of the unfortunate king, whose dominion now belonged to the Grecian conqueror.

Alexander weeps. Covers him. Provides for the burial, &c.

Traitors punished. Builds another city.

The traitors were punished. Alexander continued his march still towards the East. He built a city near IAXARTHES, which he called after his own name, as he did the one in Egypt. He overpowered the SCYTHIANS, took the city of PETRA, and set out for INDIA, taking several cities on his way to that country.

Advances to India.

He advanced into India, and engaged in the siege of OXYDRACÆ, where he was exposed to great danger; but he continued his conquests until he succeeded in conquering the world; and then he returned to BABYLON, choosing that city as the capital of his GREAT EMPIRE, which was the THIRD UNIVERSAL EMPIRE OF THE WORLD.

His success.

His empire.

A familiar saying corrected.

It is often said of Alexander that "he conquered the world, and then wept because there were no more worlds to conquer;" but this is not correct, according to reliable

authority. The facts concerning the matter are as follows: While he was engaged in making his conquests, and was successfully advancing step by step in his efforts to conquer the world, the philosopher ANAXARCHUS said to him: "There is an infinite number of worlds," referring to the different planets; when "Alexander wept because he should not be able to conquer them all, as he had not yet conquered one."

This mighty warrior,—who revelled in scenes of carnage so much that he swiftly hastened from one engagement to another until he came to the last, and, in triumph, trampled the MEDO-PERSIAN EMPIRE under the feet of his power,—marched his forces *five thousand and one hundred miles* in *eight years*, and succeeded in establishing the GRECIAN EMPIRE, and thus came to stand at the head of the THIRD GREAT EMPIRE OF THE WORLD, as its *first* EMPEROR and its *last*.

Marches his forces 5,100 miles in 8 years.
Establishes the Grecian empire.
3d empire of the world.

ALEXANDER, the monarch of the world, settled down at Babylon; but in a little time, even before his government was thoroughly established, he began to indulge to excess in the use of wine, and was often found at festivals, where he drank to intoxication, forgetting his early instruction and the principles instilled into his mind by Aristotle. At last he assembled, with others, at a banquet, and spent the whole night in carousing; then another banquet was arranged, when twenty guests sat down with him to enjoy the festive occasion. Alexander drank to the health of every one of them, and then to each one separately, after which he called for the "CUP OF HERCULES." This cup contained six bottles. He drained its entire contents, drinking to the health of a Macedonian named PROTEAS; and then he pledged him again in the same manner, and thus he twice drained the Herculean cup; but, as soon as he had swallowed its contents the second time, he fell upon the floor in a drunken fit, from the effects of which he never recovered. In a few days he died, and his government was thrown into confusion by this sudden and unexpected event.

Alexander settles at Babylon.
Indulges in wine.
Drinks to excess.
Attends a banquet.
Spends the night in carousing.
Another banquet.
20 guests.
Alexander drinks to their health, etc.
Calls for the cup of Hercules.
Drains its contents.
Drains it the second time.
Falls to the floor drunk
Dies.
Government in confusion.

Seneca's description of Alexander.

Seneca, in describing this shameful, closing scene in the history of Alexander, says: "*Here* is this *hero*, invincible to all the toils of prodigious marches, to the dangers of sieges and combats, to the most violent extremes of heat and cold; *here* he lies, conquered by his intemperance, and struck to the earth by the fatal 'Cup of Hercules.'"

The boy. The young man. The warrior. The ruler. From the throne to the grave. Conquered by the cup. Dies a slave. Aged 32 years.

The intelligent and patriotic boy; the educated and well-principled young man; the valiant, ambitious, dashing and daring warrior; and yet, the dissipated, degraded, and reckless ruler, fell, thus suddenly, from the THRONE OF THE WORLD'S MONARCH, TO THE GRAVE OF THE BESOTTED DRUNKARD; and he who had so quickly conquered the nations of earth by the might of his power, was *conquered himself*, at last, by the CUP, and died a slave to intoxicating drink, at the early age of THIRTY-TWO YEARS!

Kept in Babylon 2 years. Preparations for burial.

THE GRECIAN EMPEROR was embalmed and kept in Babylon two years, that preparation might be properly made for his funeral, which his governors and chief men designed should be attended with such pomp and show as to make it the most magnificent and grandest celebration of funereal ceremonies ever witnessed.

Carriage constructed trimmed with gold. Pavilion.

For this purpose a four-wheeled chariot was constructed, which was elaborately trimmed with gold, and upon it a pavilion of gold was erected, which was twelve feet wide and eighteen feet long, and supported by Ionic pillars.

Ornamented with jewels. Fringed net-work. Bells. Outside ornamentation.

The inside of this pavilion was ornamented with costly jewels, which were arranged in shell-like forms. A fringed net-work of gold adorned the sides, to which were attached large bells; and the ornamentation upon the outside was designed to represent four military scenes.

Throne of gold. Decorated.

Under this gorgeous canopy was arranged a throne of pure gold, which was decorated with the heads of animals, with golden bands encircling their necks, to which were attached crowns, which glittered in brilliant colors.

Alexander's coffin. Perfumed. Pall of purple.

The coffin containing the body of Alexander, made of beaten gold, was placed at the foot of the throne. It was richly perfumed, and covered with a pall of purple, wrought with designs in gold.

Gorgeous hearse. 4 poles attached, 16 mules to each pole. 64 in all. Crowns of gold. Harnesses.

To this gorgeously decorated hearse there were attached four poles, and to each pole were harnessed sixteen mules, —making sixty-four mules in all,—to draw the dead monarch to his tomb. The heads of these mules were surmounted with crowns of gold, and the harnesses were set with precious stones, and bells of gold were strung about them.

The procession moves forward. From Babylon to Alexandria Burial.

When all was ready, the pompous and august procession began to move; and majestically it wended its way from Babylon, over a road especially prepared for it by pioneers, toward the city of Alexandria, where, at last, ALEXANDER was buried; and the man who, but a few years before, had marched, in his majesty, over this territory, achieving conquest after conquest, and had built this city and given to it his HONORED name, now came, a helpless, lifeless victim of strong drink, to be buried in it, with his name DISHONORED forever! Well may we exclaim, in the language of inspiration, as we consider his history: "How are the mighty fallen!"

Honored name. Name dishonored. Language of inspiration.

Solemn silence. News received. Silence broken. Indications of love. Not to be continued. Affairs of government demand attention. Situation of the officers.

As stated before, the government was thrown into confusion by this sudden and unexpected event. A solemn silence prevailed throughout the camp as the news of Alexander's death was received; which was immediately broken by sighs, groans, and bitter tears, indicating how much his soldiers and officers loved him. But such manifestations of sorrow could not be continued. The affairs of the government demanded immediate attention; and as the officers of the fallen monarch began to realize their situation they were filled with apprehensions of trouble. They had marched under the command of their general until the nations had been conquered, and a grand and mighty empire established. Babylon, a city far remote from their own native land, had been chosen as the metropolis of his dominion, when he proudly stepped from the office of the commander-in-chief into that of the GRECIAN EMPEROR OF THE WORLD; and then, before the recently conquered nations had become accustomed to his rule and discipline, he had suddenly stepped *down from*

the throne, and left those officers not only without a monarch, but destitute even of a commander, and in a strange land, with the conquered but unhumbled nations ready to seize upon the first opportunity to revolt.

No successor appointed.

His family

Alexander had appointed no successor. He left a mother, a brother, three wives, and several children; but he refused to designate any one of them as his successor, simply saying, when asked to whom he left the kingdom: "To the most worthy;" and thus left the matter to be settled after his death.

Some members of the royal family expected to mount the throne.

Each made the attempt

All failed and lost their lives.

Officers aspire to the crown.

Seleucus.

Ptolemy.

Lysimachus.

Cassander.

Aridæus.

It would naturally be expected that some member of the royal family of Alexander would mount the throne and continue the empire in its consolidated state. Each of them were ambitious to do so, and made an effort to occupy the throne; but every one of them failed, and even lost their lives in the attempt. The officers of the army aspired to the crown as well; among whom were four generals, *to wit:* SELEUCUS NICATOR, PTOLEMY SOTER, LYSIMACHUS, and CASSANDER. These were determined by some means to prevent any of the relatives of Alexander from taking possession of the throne. They placed his brother, ARIDÆUS, who was a weak-minded man, upon the throne in name, as a pretence, while *they* controlled the affairs, and shrewdly managed everything in their own interests.

20 years of trouble.

Nearly twenty years of trouble and confusion followed, before the affairs were adjusted; and then all the members of the royal family having been destroyed, in their efforts to obtain the throne, and every other obstacle having been removed, those *four* generals succeeded in bringing order out of confusion, and then divided the territory of the GREAT GRECIAN EMPIRE among themselves, as follows:—

The empire divided to the 4 generals.

Seleucus Nicator's kingdom.

SELEUCUS NICATOR had the country of SYRIA and nearly all the provinces of UPPER ASIA. His throne was in Syria.

That of Ptolemy Soter.

PTOLEMY SOTER had EGYPT, LIBYA, ARABIA, PALESTINE, and CŒLO-SYRIA.

Lysimachus

LYSIMACHUS had THRACE, BITHYNIA, and several provinces beyond the HELLESPONT, including the straits of the BOSPHORUS.

and Cassander.

CASSANDER had Macedonia and GRECIA PROPER.

Four kingdoms.

By this arrangement, just four distinct kingdoms were established upon the territory once controlled by ALEXANDER THE GREAT, and these were designated as the kingdom of the NORTH, of the SOUTH, of the EAST, and of the WEST, according to their location.

Designated.

Kings of the north.

SELEUCUS NICATOR was called THE KING OF THE NORTH; because he ruled in the *Northern* division or kingdom.

Of the south.

PTOLEMY SOTER—THE KING OF THE SOUTH; because he ruled the *Southern* kingdom.

Of the east

LYSIMACHUS—THE KING OF THE EAST; because he reigned in the *Eastern* division.

Of the west

And CASSANDER—THE KING OF THE WEST; because the *Western* kingdom was ruled by him.

Fully established B.C. 300.

These four kingdoms were fully established about 300 B.C., and from that time we trace Grecian history in FOUR GRAND DIVISIONS, until they were conquered by the Romans, and reduced to Roman provinces.

Grecian history traced in 4 divisions

1st the east and west.

We notice first THE KINGDOM OF THE EAST and of the WEST, which are less important in their position than those of the NORTH and the SOUTH. We shall then turn our attention to these last-named divisions, the history of which we shall more fully detail.

In the east Lysimachus no successor.

In the EAST—LYSIMACHUS had no successor. He reigned about twenty years, and after his death the kingdom became dismembered, and ceased to exist as a separate dominion.

Kingdom dismembered.

In the west line of rulers extend to 168 B.C.

In the WEST—CASSANDER was followed by a line of rulers who reigned amidst great confusion until about 168 B.C., when that territory was taken by the Romans and became a Roman province.

Taken by the Romans.

Syria to 65 B.C

Egypt to 30 B.C.

Reduced to Roman provinces.

In SYRIA, the KINGDOM OF THE NORTH, a line of rulers continued until 65 B.C., and *in Egypt*, THE KINGDOM OF THE SOUTH, until 30 B.C., when each of those two divisions of the Empire were reduced to Roman provinces.

A proposition.

Reasons for it.

Because these two kingdoms were so distinct in their existence for so long a period, and because they occupied such prominent positions and sustained such a peculiar relationship to each other, we purpose to mention the rulers who reigned in each of these two kingdoms from the year 300 B.C., when the four kingdoms had all become thoroughly established. We give the line of these rulers and the length of their reign, from 300 B.C.; although some began their reign before that time; because, although some of them began their reign in the separate existence of their division before that time, the first rulers in all the four divisions were on the throne then, when the four were all fully established.

THE KINGS OF SYRIA.

List of Syrian kings.

1	Seleucus Nicator	reigned	20	years	from	B.C.	300	to	B.C. 280
2	Antiochus Soter	"	19	"	"	"	280	"	" 261
3	Antiochus Theos	"	15	"	"	"	261	"	" 246
4	Seleucus Callinicus	"	20	"	"	"	246	"	" 226
5	Seleucus Ceraunus	"	3	"	"	"	226	"	" 223
6	Antiochus The Great	"	36	"	"	"	223	"	" 187
7	Seleucus Philopater	"	12	"	"	"	187	"	" 175
8	Antiochus Epiphanes	"	11	"	"	"	175	"	" 164
9	Antiochus Eupator	"	2	"	"	"	164	"	" 162
10	Demetrius Soter.	"	12	"	"	"	162	"	" 150
11	Alexander Bala	"	4	"	"	"	150	"	" 146
12	Demetrius Nicator	"	2	"	"	"	146	"	" 144
13	Diodotus Tryphon	"	5	"	"	"	144	"	" 139
14	Antiochus Sidetes	"	9	"	"	"	139	"	" 130
15	Dem. Nicator *restored*	"	3	"	"	"	130	"	" 127
16	Alexander Zebina	"	2	"	"	"	127	"	" 125
17	Seleucus Nicator II.	"	7	"	"	"	125	"	" 118
18	Antiochus Grypus	"	19	"	"	"	118	"	" 99
19	Seleucus Grypus	"	4	"	"	"	99	"	" 95
20	Antiochus Eusebes	"	12	"	"	"	95	"	" 83
21	Tygranes, by Magdalus	"	14	"	"	"	83	"	" 69
22	Antiochus Asiaticus	"	4	"	"	"	69	"	" 65

In B.C. 65, Antiochus Asiaticus was conquered by Pompey, and Syria became a Roman province.

THE KINGS OF EGYPT.

List of Egyptian kings.

1	PTOLEMY SOTER	reigned	15	years	from	B.C.	300	to	B.C.	285
2	PTOLEMY PHILADELPHUS	"	39	"	"	"	285	"	"	246
3	PTOLEMY EVERGETES	"	25	"	"	"	246	"	"	221
4	PTOLEMY PHILOPATER	"	17	"	"	"	221	"	"	204
5	PTOLEMY EPIPHANES	"	24	"	"	"	204	"	"	180
6	PTOLEMY PHILOMETER	"	35	"	"	"	180	"	"	145
7	PTOLEMY PHYSON	"	28	"	"	"	145	"	"	117
8	PTOLEMY LATHYRUS	"	10	"	"	"	117	"	"	107
9	ALEXANDER, Bro. of Lathyrus,		26	"	"	"	107	"	"	81
10	ALEXANDER, his son	"	16	"	"	"	81	"	"	65
11	PTOLEMY AULETES	"	12	"	"	"	65	"	"	53
12 13	BERNICE, daughter of Auletes, And AULETES restored,		2	"	"	"	53	"	"	51
14	CLEOPATRA, with her elder brother, then with her youngest brother, and then alone.		21	"	"	"	51	"	"	30

In B.C. 30 Egypt was conquered by Octavius Cæsar, and reduced to a Roman province.

We now refer to some of the most interesting events which occurred during the reign of the above named kings.

Ptolemy Soter. His character. Thoroughly educated. Wrote the life of Alexander the Great. Established the Musæum. Its reputation. Produced a large number of learned men.

PTOLEMY SOTER, the first king of Egypt, was a kind, prudent and just ruler, thoroughly educated and particularly interested in literature. He wrote the life of ALEXANDER THE GREAT, which was a very valuable work; but it is now entirely lost. He established an institution of learning at Alexandria, called the MUSÆUM, which gained high reputation because of the thorough instruction given there by an association of learned men, who were employed to give their careful attention to the study of philosophy, and to the investigation of all the sciences.

This superior school of literature and science produced a large number of men who became noted in history as men of education; among whom were some of the early Doctors of Divinity in the Church, such as CLEMENS ALEXANDRINUS, ORIGEN, ANATOLIUS and ATHANASIUS, who were educated in this ancient college.

Doctors of Divinity.

Ptolemy Soter presents a library. Nucleus of

PTOLEMY SOTER presented to this institution a library of choice books, which was the nucleus of the famous ALEXANDRIAN LIBRARY. His son, PTOLEMY PHILADEL-

the Alexandrian library. His son increased it. Left 100,000 volumes. Increased to 700,000 volumes. Founded in Bruchion. 400,000 volumes. Crowded. Serapion 300,000 volumes.

PHUS, afterwards increased the number of books, and at his death he left ONE HUNDRED THOUSAND VOLUMES in the library; and the succeeding rulers added to it, until at last it contained SEVEN HUNDRED THOUSAND VOLUMES.

This library was founded near the royal palace, in that part of the city called BRUCHION, where the books were deposited until FOUR HUNDRED THOUSAND VOLUMES were carefully stored, and the place became too much crowded to admit of any more deposits. They then began to store them in a place called the SERAPION, into which THREE HUNDRED THOUSAND VOLUMES were finally gathered. The ALEXANDRIAN LIBRARY was, therefore, in two departments, and called THE LIBRARY OF BRUCHION, and THE LIBRARY OF SERAPION.

Library at Bruchion. Library at Serapion.

The means used to procure books.

The books of this noted library were procured in a peculiar manner. All books which were brought into Egypt by any parties were seized, by order of the king, and sent to the Musæum, where they were carefully copied; and then the *transcribed copies* were given to the owners, and the original books were deposited in the library.

Ptolemy Philadelphus. Hebrew Scriptures translated by 72 Jewish Elders. On the Island Pharos. The translation made in 72 days. Septuagint version.

During the reign of PTOLEMY PHILADELPHUS the HEBREW SCRIPTURES were translated into GREEK by seventy-two Jewish Elders, who went from Jerusalem down into Egypt for that purpose, at the request of the king; who, after questioning them carefully, in order to test their ability, sent them to the ISLAND OF PHAROS, where everything was in readiness for the work; and there they translated the HEBREW SCRIPTURES into GREEK in seventy-two days. That translation is the one called the SEPTUAGINT VERSION, and it has maintained a high position among the different renderings of the SCRIPTURES even to the present time.

Antiochus Theos declares war upon Ptolemy Philadelphus. Advances upon him. Insurrection in the east.

Towards the last part of the reign of PTOLEMY PHILADELPHUS, who was the *second king in Egypt*, circumstances were such that ANTIOCHUS THEOS, the *third king in Syria*, became irritated, and declared war against PTOLEMY, and advanced with his forces upon the King of the South; but while he was thus engaged, an insurrection occurred in the eastern part of his own dominion, which

Necessary to end his southern expedition

Could not fight two ways at once.

Proposes peace to Ptolemy.

Ptolemy not favorable at first.

Takes advantage of circumstances.

His proposition.

involved him in serious trouble, and made it necessary for him to end his Southern expedition. He could not successfully fight two ways at once, and therefore proposed peace to PTOLEMY PHILADELPHUS; but the Egyptian king had resolved to get possession of the territory of Syria, by conquering ANTIOCHUS THEOS, and he was not at first disposed to arrange for peace upon any terms; but finally taking advantage of existing circumstances, he consented to arrange a treaty upon such terms as would accomplish the desired end as really as he would by a successful conquest.

He therefore proposed to ANTIOCHUS THEOS to divorce his wife, LAODICE, and disinherit her children, and then to receive into his palace, as queen, BERNICE, the daughter of this king of Egypt, and make her children heirs to the throne of Syria. This arrangement was very humiliating to ANTIOCHUS THEOS; but the circumstances forced him to submit, and his queen, LAODICE, was put away, and her two sons disinherited; and BERNICE, the daughter of PTOLEMY PHILADELPHUS, became the queen of Syria, and her children were to inherit the crown.

Humiliating to Antiochus.

Forced to submit.

Laodice put away.

Bernice becomes queen.

This arrangement soon broken up.

Ptolemy Philadelphus dies.

Pt. Evergetes succeeds to the throne.

This arrangement continued only for a short time; for, in a little while after this *agreement* between the two kings, PTOLEMY PHILADELPHUS died, leaving the throne of Egypt to his son, PTOLEMY EVERGETES.

Bernice divorced.

Laodice recalled.

Poisons Antiochus Theos.

Seleucus Callinicus ascends the throne.

Reigns 20 years.

Bernice pursued by Leodice and Seleucus.

Is destroyed

As soon as ANTIOCHUS THEOS heard of the death of PTOLEMY PHILADELPHUS, he divorced BERNICE, and recalled and reinstated LAODICE, his former wife, who, soon after her return, destroyed the life of her husband, ANTIOCHUS THEOS, with poison, and shrewdly managed to have her son, SELEUCUS CALLINICUS, appointed to the throne; and he quietly ascended to the head of that government, and reigned *twenty years*. BERNICE and her son (who was born in the royal palace of Syria), having been set aside, LAODICE did not consider herself safe as long as they were living. She therefore, being assisted by SELEUCUS, pursued the Egyptian woman, BERNICE, and her Syrian son, until they were both destroyed, and also the Egyptian guard which accompanied them to their last retreat.

Ptolemy Evergetes. Leads an army into Syria. Destroys Laodice. Takes Syria and Cilicia. Marches towards the east. Many conquests. Sedition in Egypt. He returns with many treasures.

When PTOLEMY EVERGETES, brother of BERNICE, received intelligence of the course of LAODICE, he led forth an army into Syria, and receiving powerful assistance from Asia, he succeeded in destroying the life of LAODICE, and took possession of Syria and Cilicia, and then marched his army towards the East, making many conquests; and, had it not been for a sedition which occurred in Egypt, obliging him to return, he would doubtless have subdued the Syrian kingdom entirely.

He returned to Egypt with *forty thousand talents of silver*, a large number of *gold and silver vessels*, and *two thousand five hundred statues*; among which were some *Egyptian idols*, which Cambyses had sent into Persia after his Egyptian conquest. The restoration of these idols to their sacred places in the temple gave the inhabitants of that land much joy, and caused them to have great respect for the king who had accomplished so much in their interests.

Egyptians rejoice.

Seleucus Callinicus makes an effort to reduce the revolted cities. Misfortune excites sympathy. Some of the revolted cities declare for him. Is reinstated. Encouraged. Attempts to subdue the rest. Defeated. Smyrna and Magnesia unite to support him. The agreement engraved on a monument still exists. Thomas.

When SELEUCUS CALLINICUS heard that PTOLEMY was returning to Egypt, he made an effort to reduce the cities which had revolted against him; but he met with misfortune and discouragement. He lost his whole navy in a violent storm. This calamity, however, excited the sympathy of those who had revolted against him to avenge the death of Bernice; and, thinking that he had been punished enough, they declared *for him*, and he was reinstated over the largest part of his former dominion.

Encouraged by this unexpected change, he raised another army, and attempted to subdue the remainder. But his forces were defeated by the army of Ptolemy, and the most of his troops were destroyed.

After this second disaster, the citizens of Smyrna and Magnesia, in Asia Minor, because of pure affection for Seleucus, united to support him; and the agreement by which this confederacy was formed was engraved upon a large monument of marble, which is still in existence. THOMAS, Earl of Arundel, brought it from Asia, in the first part of the reign of Charles I., and his son, HENRY,

Duke Henry. Oxford University.

Duke of Norfolk, presented it to the University of Oxford during the reign of CHARLES II.

Seleucus arranges with Antiochus to assist him. Antiochus' selfish interests appear.

SELEUCUS arranged with his brother, ANTIOCHUS, who was much younger than himself, and who was in command of an army in the provinces of ASIA MINOR, to assist him in his efforts against PTOLEMY, and promised to give him sovereign power in Asia Minor. ANTIOCHUS agreed to do it; not with a purpose to accomplish anything in the interests of SELEUCUS, but to turn everything to his own advantage, and seize the entire dominion for himself.

Ptolemy. Arranges a truce with him for 10 years

When PTOLEMY learned that ANTIOCHUS was preparing to assist SELEUCUS, he craftily managed to arrange a truce with him for a term of ten years. But Antiochus continued his preparations, as if designing to assist Seleucus, according to agreement, and he appeared to be a brother, when actually he was an enemy, and working to dethrone the one whom he apparently was endeavoring to assist.

Antiochus' deception. His deceit discovered

SELEUCUS soon discovered his deceit, and immediately advanced upon him; when, failing to settle the trouble by peaceful arrangements, they resolved to decide who should maintain his position by engaging in a battle.

Decisive battle.

The battle was fought near ANCYRA, in GALATIA, and resulted in victory to Antiochus, but afterwards he came in contact with others who defeated him, until he fled for protection into Egypt. But the *protection* afforded him there was to be *incarcerated in prison.*

Antiochus victorious. Comes in contact with others Defeated; flees to Egypt. In prison. Escapes. Assassinated.

Finally he made his escape from prison, but was soon assassinated by a band of robbers.

Seleucus relieved. Reorganizes the government.

SELEUCUS being thus relieved from the trouble his brother had occasioned him, immediately commenced to re-establish the government. When the reorganization was accomplished, he resumed his efforts against those who had revolted, but again failed to subdue them. He was, after a time, taken captive, and died at last in PARTHIA, the land of his captivity. His son, SELEUCUS CERAUNUS, succeeded to the throne of SYRIA.

Resumes war upon the revolters. Taken prisoner. Dies. Seleucus Cerannus succeeds to the throne. Short reign

The reign of SELEUCUS CERAUNUS was short, and at his death his brother ANTIOCHUS was placed upon the Syrian throne. He was called ANTIOCHUS THE GREAT.

Antiochus the Great. Adjusts the affairs. Effort to subdue the rebellions. Involved in war with Ptolemy Philopater Defeated. Concludes peace for one year. Turns to Asia Minor.

After adjusting the affairs of his kingdom which CERAUNUS had left to him, ANTIOCHUS made an effort to subdue those who had revolted in the reign of CALLINICUS, and soon found himself involved in war with PTOLEMY PHILOPATER, who had succeeded his father, PTOLEMY EVERGETES in Egypt. Antiochus was finally defeated, and concluded peace with PTOLEMY for one year, by giving him possession of CŒLO-SYRIA and PALESTINE, and then ANTIOCHUS THE GREAT turned his attention towards ASIA MINOR, and while engaged in that direction the Egyptians began to manifest discontent against PTOLEMY PHILOPATER, because of a tendency to dissipation which he manifested after his victory over the king of Syria.

Dissipation of Ptolemy Philopater. He dies. Reigned 17 years. Ptolemy Epiphanes Ambitious aspirants. Antiochus the Great one of them.

PTOLEMY PHILOPATER died after a reign of seventeen years, and left the government to his son, PTOLEMY EPIPHANES, who was then only five years old.

These circumstances caused ambitious aspirants to manœuvre in their own interests for a time, during his minority. Among them was Antiochus the Great, who united with PHILIP, a king in MACEDONIA, to devise means by which to deprive the boy-king of the Egyptian throne; but in his efforts against PTOLEMY EPIPHANES, ANTIOCHUS finally came in contact with the Romans, who favored young PTOLEMY in his position. The power of the Romans was such that ANTIOCHUS began to feel the need of strength to resist their efforts against him, and sought to strengthen his own position and to accomplish his design against Ptolemy, by forming an alliance with that king. He therefore gave his daughter CLEOPATRA in marriage to PTOLEMY EPIPHANES, thinking that she would be easily persuaded to betray her husband into the hands of her father; but in this he was disappointed, for she renounced her father's interests, and adopted those of her husband; and when the Romans had gained the victory over Antiochus, her father, she joined with Ptolemy, her husband, in sending an embassy from Egypt to Rome, to congratulate the Romans upon their success.

Comes in contact with the Romans. Seeks to strengthen himself.

Gives his daughter in marriage to Ptolemy.

She favors her husband.

The remaining history.

The remaining history of these two divisions of the

Involved with Roman.

Grecian Empire is so much involved with Roman history, that it can more properly be traced in connection with that history, which is the subject of the next lecture; for the Romans, having come in contact with these powers, continued to gain advantage over them, until both Syria and Egypt, the last remnants of the Grecian Empire, became Roman provinces; Syria in B.C. 65, and Egypt in B.C. 30. The ROMAN EMPIRE was finally established upon the ruins of the Grecian, as that had been upon the ruins of the Medo-Persian Empire, and the MEDO-PERSIAN upon the ruins of the Babylonian.

Romans gain advantage.

Syria and Egypt Roman provinces, B.C. 65, B.C. 30.

Roman empire upon Grecian ruins.

"So the Grecians, too, have had their day,
And into the ages have passed away;
Cut off, like the others,—gone down into dust,
And their glory is gone, to decay and rust.

"The tramp of their armies is heard no more;
Their voices are hushed on the echoless shore;
Alexander is gone, with his humblest slave;
All have found, in the caverns of time, their grave."

History traced.

Prophecy to be noticed.

Having traced the history of this THIRD UNIVERSAL EMPIRE from its rise to its fall, we now proceed to examine the great prophetic symbols and declarations concerning it.

God's symbol.

The metallic image reconsidered.

In the days of Nebuchadnezzar, the first ruler in the FIRST UNIVERSAL EMPIRE OF THE WORLD, THE GOD OF HEAVEN introduced that wonderful symbolic representation of human governments, THE METALLIC IMAGE, which we have considered in our previous lectures, the form of which has become familiar to us as displayed upon the chart. This Image, as we have noticed, was divided into four parts, the parts being composed of different metals; it represents FOUR UNIVERSAL KINGDOMS, or EMPIRES. The "HEAD OF GOLD" represents the FIRST, which was the BABYLONIAN. The "BREAST AND ARMS OF SILVER" represents the Second, which, as we have seen, was the MEDO-PERSIAN. The *third* division of this image is the "BELLY AND THIGHS OF BRASS," which Daniel interpreted to represent the THIRD UNIVERSAL EMPIRE; for he not

The four empires. 1st, gold, Babylon. 2d, silver, Medo-Persia. 3d, brass, Greeia.

only said to Nebuchadnezzar, "Thou art this head of gold, and after thee shall come *another kingdom* inferior to thee;" but he said further: "and *another*, THIRD KINGDOM OF BRASS, which shall bear rule over all the earth." (Dan. 2: 39.)

The *brazen part* of the image, then, represents the THIRD UNIVERSAL EMPIRE OF THE WORLD'S HISTORY. In carefully considering this history, we have learned that the GRECIAN EMPIRE was the THIRD which held universal sway. Therefore, this Grecian Empire is properly represented in this Image by "*the belly and sides of brass.*"

Another line. The 4 beasts.

Another line of symbolic representation has become familiar to us in these lectures,—the four peculiar beasts of Dan. 7; and the appearance of each of them has become impressed upon our minds, as we have seen them before us upon the chart. We have stated that these *four beasts* represent the same GREAT EMPIRES which are symbolized by the IMAGE; but, in the beasts, some peculiar characteristics of the governments are represented which are not indicated in the Image.

4 beasts same as the image.

Their peculiarities.

Lion and head of gold, 1st empire.

We have seen that the "*Lion*," with "*Eagle's wings*," corresponding with the "HEAD OF GOLD," was a proper symbol by which to represent that FIRST, or BABYLONIAN EMPIRE; and that the *Bear with three ribs in his mouth*, corresponding with the *breast and arms of silver*, significantly represented the SECOND, or MEDO-PERSIAN EMPIRE. Now the THIRD BEAST in this line of symbols, which is the *Leopard*, with *four wings of a fowl upon his back*, and with *four heads*, corresponds with the *belly and sides* of *brass* in the IMAGE, and therefore represents the THIRD UNIVERSAL EMPIRE, which is the GRECIAN. But, is this a proper symbol to represent this THIRD GREAT EMPIRE, the history of which has formed the subject of this lecture? If it is, we shall find features of this government represented in this peculiar BEAST which are not apparent in the Image. Let us carefully examine the subject, and see how it is. When a *beast* is used as a symbol

Bear and breast and arms, 2d empire.

Leopard and belly and sides, 3d empire.

A proper symbol.

Rule of interpretation.

to represent a *government* the *head* of the *beast* must represent the *head* of the *government*.

3d beast. Has 4 heads.

The principal peculiarity of this *third beast*, and that which we shall particularly notice, is, that he has *four* heads. Now, if a beast with *one* head symbolizes a government with *one* head, a beast with *four* heads must symbolize a government with *four* heads. Did this THIRD UNIVERSAL EMPIRE ever exist under *four* heads? We refer to the historical facts, as already related, for the answer, and find that this GRECIAN EMPIRE existed in its universal sway under *one head* at first, ALEXANDER THE GREAT, but after his death this Empire was divided into *four parts*, and at the *head* of these divisions the four principal generals of Alexander stood, to control the affairs of government, so that there were *four rulers* instead of *one*, and thus there were, literally, *four heads* to the GRECIAN EMPIRE; and all so remarkably represented in this symbolic beast as that we cannot fail to see the striking adaptation of the symbol to the government.

Government 4 heads.

Grecia's 1 head, Alexander. 4 Grecian heads.

Striking symbol.

Dan. 8th ch The ram and goat.

We now turn to the *eighth chapter* of DANIEL, and note the *third* line of symbols—the RAM and the ROUGH HE-GOAT.

Vision recalled.

In our last lecture we considered the RAM, and the explanation given of him; but we now wish to recall to mind the whole vision, and to investigate it more thoroughly.

The prophet DANIEL was in SHUSHAN, the capital of Persia, when he had this vision, and by the river ULAI, on which the capital of PERSIA was located; he there saw "a *ram* which had *two horns;* and the two horns were high, but one was higher than the other, and the higher came up last."

He saw this "RAM pushing westward and northward and southward, so that no beasts might stand before him." He also saw, and "behold a HE GOAT came from the *west* on the face of the *whole earth*, and touched not the ground; and the GOAT had a *notable* HORN between his eyes. And he came to the RAM that had TWO HORNS," "and ran unto

him in the fury of his power." And he "saw him come close unto the RAM, and he was moved with choler against him, and *smote the ram*, and *brake* his two horns; and there was no power in the ram to stand before him, but he *cast* him *down* to the ground and *stamped* upon him; and there was none that could deliver the ram out of his hand. Therefore the HE-GOAT waxed *very great;* and when he was *strong* the GREAT HORN was *broken*, and for it came up *four* notable ones toward the four winds of heaven."

The ram with his horns. Medes and Persians.

We saw in the preceding lecture that the RAM with his TWO HORNS represented the MEDO-PERSIAN EMPIRE, and that it was an appropriate symbol by which to illustrate that GREAT EMPIRE of the EAST. Now upon this RAM with the TWO HORNS, which was located in the EAST, and which was pushing *westward*, *northward* and *southward*, representing the universal strength and power of that government, a "*rough goat*" *advances*—"*breaks* his two horns"—"*casts* him down to the *ground*," and *stamps* upon him. If the RAM represents the MEDO-PERSIAN EMPIRE, then what does the *rough goat* represent? We will let the word of God answer the question. "The *rough goat* is the *king* [or *kingdom*] of *Grecia*, and the great horn that is between his eyes is the *first king*." (Dan. 8: 21.)

Ram in the east pushing W. N. S.

Rough goat breaks down and tramples the ram.

Direct Scriptural declaration.

Plain language.

This language is so plain that a child can understand it and readily comprehend the fitness of the symbol by which this empire is represented. This *rough goat* symbolizes this GRECIAN EMPIRE, and the *noted horn* represents the *first king*. Now, who was the first king of this *third great Empire?* History has informed us that ALEXANDER THE GREAT was the *first king or emperor* in that government. Therefore he is represented in this symbol by the *noted horn between the eyes* of the *goat*. But does this *goat*, representing the GRECIAN EMPIRE, with this horn, which represents ALEXANDER THE GREAT, come from the right direction to be applied after this manner? The *goat* is said to come from the *west*, while the *ram* was in the *east;*

Grecian Empire. Noted horn Alexander the Great.

Goat comes from the west.

and did not ALEXANDER THE GREAT, who broke down the MEDES and PERSIANS, plan his expedition in the *west?* and did he not lead forth his *Grecian forces from the west*, as he advanced upon that country represented by the *ram?*

When considering the history of his work, we noticed the statement of the historian concerning the council that met at Corinth to appoint ALEXANDER *generalisimo* over the GRECIANS against the PERSIANS, when he said: "It was the Western world planning the ruin of the Eastern." That ruin was planned *in*, and the *rough goat* with his *noted horn* started *from the west*, when ANTIOCHUS THE GREAT proudly led forth his mighty army against the MEDES and PERSIANS; and the *two horns* of the *ram* were broken, and the *ram* himself was trampled under the feet of the *goat*, when Alexander conquered DARIUS CODOMANUS, *the last king of* PERSIA, broke down the MEDO-PERSIAN EMPIRE, and established the mighty EMPIRE of GRECIA upon its ruins. He even moved the capital from Greece proper in the West, to BABYLON in the East—choosing that eastern city for the metropolis of his Empire.

Western world plans the ruin of the eastern. Goat starts from the west. Horns broken. Ram trampled under foot.

Capital moved from the west.

The description of this *rough goat* with his *noted horn* was shown to ALEXANDER THE GREAT, when JADDUS, the High Priest, took him into the temple, and opening the book of DANIEL, called his attention to the prophecies concerning him. It is remarkable that the eyes of Alexander should rest upon the description of this prophetic symbol, and that he should be told that this *horn* represented *himself;* but it is *not strange* that he should have been encouraged to go forward feeling sure of success.

Alexander sees this description of the goat. Remarkable.

But the *noted horn* was broken, finally, and in its place four others came up, towards the four winds of heaven, or towards the four points of compass. What does this signify? The word of God makes it plain in the twenty-second verse, which is as follows:

Horn to be broken, &c

What is meant. Made plain Verse 22.

"Now that horn being broken, whereas *four* stood up for it, four kingdoms shall stand up out of the nation, but not in his power."

ALEXANDER THE GREAT, in the midst of his strength and

Horn, Alexander broken. Four horns came up—four divisions.

glory, was broken by the "fatal cup of Hercules," and then the Empire was divided to his *four Grecian generals*, and just four kingdoms were established, with those generals at the head of them, and were known as the kingdom of the North, of the South, of the East, and of the West, as we have noticed in the history; and thus the *four horns* came up towards the *four winds of heaven*.

Out of the nation.

These were to stand up out of the *nation*, but not in his power, and it is a remarkable fact that the rulers in the *four divisions* of ALEXANDER'S kingdom were all Grecians, but none of them belonged to the royal family of Alexander, the fallen monarch; and so this prophecy was fulfilled.

All Grecians. None of the 4 rulers Alexander's descendants. Daniel, ch. xi.

2d verse previously noticed.

The eleventh chapter of Daniel is now to receive attention, as far as it relates to this Grecian Empire.

In our previous lecture we noticed that the *second verse* of this chapter gave an account of the first kings of Persia, closing with a wonderfully vivid description of XERXES, the fourth king from Cyrus.

Verse 3. A mighty king.

In the *third verse* "a mighty king" is introduced, who should "rule with great dominion, and do according to his will."

Alexander

The first king after XERXES THE GREAT who ruled with great dominion and did according to his will, was ALEXANDER THE GREAT, at the head of the GRECIAN EMPIRE; and he must be *the one* described in this third verse. This becomes more evident when we read the *fourth verse* of this chapter, which is as follows:—

Verse 4 quoted.

"And when he shall stand up, his kingdom shall be *broken*, and divided towards the *four winds of heaven;* and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up even for others beside those."

A clear description

A more clear description of Alexander's kingdom could not have been given after the events described were in the past, than is given in these two verses by prophetic declaration.

He *was* "a MIGHTY KING," who "STOOD UP." He *did*

A mighty king.

"RULE WITH GREAT DOMINION," and "DO ACCORDING TO HIS WILL." And when he stood up his kingdom *was broken*, for the HERCULEAN CUP dashed it in pieces. Then it was divided according to the four points of compass; but his *posterity* had no part in it. This is a strange fact; for Alexander left, at his death, a mother, a brother, three wives, and several children, some one of whom would naturally be expected to succeed to the throne; but, as we have learned from the history, *not one of them succeeded in taking possession* of the throne. Every one of them made an effort to do so, but lost their lives in the attempt. If they had been successful, this prophecy would have failed; but God knew what would be, and told the story beforehand, and said: "NOT TO HIS POSTERITY," but that it should be "plucked up *for others beside those;*" and so the four generals took possession of the territory and divided it among themselves, thereby establishing *four* KINGDOMS upon that occupied by the ONE GREAT EMPIRE. These kingdoms, as we have stated, were arranged according to the four points of compass.

His kingdom broken by the cup of Hercules.

Divided into 4 parts

Historical facts noticed.

Not to his posterity.

Plucked up

Rulers in the four divisions.

Seleucus Nicator, Syria, king of the North.

SELEUCUS NICATOR had the *largest* division, with the seat of his empire in SYRIA, and was called the KING OF THE NORTH.

Ptolemy Soter, Egypt, king of the South.

PTOLEMY SOTER had the *next largest* division, with his seat of government in EGYPT, and was called the KING OF THE SOUTH.

Lysimachus, Thrace, king of the East.

LYSIMACHUS had the *next largest* division; and, having his throne in THRACE, was called the KING OF THE EAST:

Cassander, Macedonia king of the West.

While CASSANDER had the *smallest* territory, and, reigning in MACEDONIA, was called the KING OF THE WEST.

The KINGS of the NORTH and of the SOUTH (SYRIA and EGYPT) are made very prominent in the history, as we have seen, and are particularly described in this *eleventh of Daniel*, and are made prominent in this prophetic representation, through the whole chapter.

We shall notice, in this lecture, only what relates to the facts of history already mentioned.

Dan. 11: 5.

The *fifth verse* reads: "The king of the south shall be

Quotation.

strong, and one of his princes; and he shall be strong above him, and he shall have dominion, and his dominion shall be a great dominion."

King of the South. Phrase familiar.

Here the "KING OF THE SOUTH" is mentioned for the first time in prophecy; but this phrase has become familiar to us in the history, and we readily recall to mind the fact that the RULER IN EGYPT, the Southern division of the Grecian Empire, was called the "king of the South."

Critical examination of the parallelism of history and prophecy.

This prophetic language follows immediately that description given in the *fourth verse*, where the division of this GREAT EMPIRE into *four parts*, according to the four points of compass, is foretold. By that division, which history informs us *was* made, there was a king located in the *South*, in the *North*, in the *East*, and in the *West;* each reigning in his own division of this great government, which Alexander had so suddenly left.

This prophetic language, therefore, must apply to the *first* "king of the South," and onward from his time; and we purpose to analyze this description, that it may be seen how clearly the events of history are described in prophetic story, before they transpired.

The prophecy states, that "the king"—the *first* king—"of the South"—who was PTOLEMY SOTER in Egypt—"*shall be strong;*" and he *was* "strong" in his government, for he controlled Egypt, Libya, Cyrenacia, Arabia, Palestine, and Cœlo-Syria, beside several islands in the Ægean sea. He was stronger in his dominion than either the king in the East or in the West; and, therefore, the prophetic statement, "*shall be strong*," relating to him,—"the king of the South,"—is significant. The verse-prophetic continues,—

"And one"—*another* "one"—"of his"—of Alexander's "princes, shall be strong above him,"—"above" the king of the South, Ptolemy Soter,—"and have dominion; and his dominion"—this *other* "prince's" . . . "dominion"—"shall be a *great* dominion,"—greater than that of the king of the South, Ptolemy Soter.

This *other* prince, who was to "be strong above"

Ptolemy Soter,—"*the king of the South*,"—who was he? He must be *one* of the *four* kings in this GREAT EMPIRE, as it was divided; but *which one* is meant? The language cannot be applied to the one in the East, nor to the one in the West; for neither of them were "strong above" "the king of the South." As this is evident, the "one" described as occupying this position *must* be *the* "*one*" in the NORTH, or, "the KING OF THE NORTH," who was SELEUCUS NICATOR; and history has informed us that Seleucus Nicator in Syria, the North, *was* "strong above" Ptolemy Soter, in the South; his kingdom being the strongest of the four.

The prophecy declares further, that he shall "*have dominion*," and that "his dominion shall be a *great* dominion." We have learned from history that Seleucus Nicator, in the North, *did* "have dominion," and that "*his* dominion" *was* "a *great* dominion," much larger than that of Ptolemy Soter, in the South; for he ruled Syria, and all the countries from Mount Taurus to the river Indus, and several provinces in Asia Minor. These facts make the application of this prophecy clear and convincing.

Verse 6. In the *sixth verse* we are carried forward another step in this prophetic representation, as follows: "And in the end of years,"—after a few years—"they"—the king of the South and the king of the North—"shall join themselves together,"—unite,—"for the king's daughter of the South"—of Egypt—"shall come to the king of the North"—of Syria—"to make an agreement,"—the agreement by which they "join themselves together;" "the king's daughter of the South" being the bond of that "agreement."

Critical examination. This prophetic description is wonderfully peculiar, and was fulfilled in a remarkably striking manner, which proved that it was of divine origin; for none but GOD could have described so definitely such unusual events as actually occurred in the history of those two governments. We have noticed, in tracing the history of the rulers in Syria and Egypt, that after ANTIOCHUS THEOS had come upon the throne of Syria, in the North, and PTOLEMY PHILADELPHUS

had succeeded to the Egyptian throne, in the South, these two kings were involved in trouble; for Antiochus Theos had declared war upon Ptolemy Philadelphus, and marched against him with his forces. After the war had been in progress for a time, an insurrection in the eastern part of Antiochus' dominion, made it necessary to stop the war against Ptolemy, as he could not fight in two directions at the same time; but he had involved himself to such an extent in this Egyptian enterprise, that he could not stop at *any moment* and retire from the field as he might choose. He had *commenced* the war with Ptolemy, and now it was Ptolemy's right to say *how* it should end. Ptolemy having become thoroughly aroused, and ambitious to possess the country of Syria, and add it to his former dominions, he was not disposed to allow this war to end without accomplishing his object.

But some "agreement" must be made whereby this trouble should be settled; for Antiochus was too hard pressed to give attention to it longer. Ptolemy, taking advantage of these straitened circumstances which surrounded Antiochus, proposed to him terms of "agreement" which would apparently give the crown of Syria to the royal house of Egypt, which he so much desired. The terms wers as follows: that Antiochus Theos, "the king of the North," should divorce his wife LAODICE, and disinherit her two sons, and receive into his palace, as his wife and queen, BERNICE, the "*daughter*" of Ptolemy Philadelphus, the "king of the South," and make her children, who should be born in the royal palace, the heirs to the Syrian throne. To this arrangement Antiochus was *forced by circumstances* to submit; and thus "they" did "join themselves together,"—Ptolemy Philadelphus and Antiochus Theos,—and "the king's daughter of the South" —Bernice, "daughter" of Ptolemy, king of Egypt, *did* "come to the king of the North," Antiochus, king of Syria, "to make" *this* "agreement."

But we read, further: that "He shall not retain the power of the arm; neither shall he stand, nor his arm, but

he shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times."

Notwithstanding the "agreement" between Ptolemy and Antiochus, "she"—Bernice, the bond of this "agreement—did "*not retain* the power of the arm;" for, in a little while after that, this "king's daughter of the South," Bernice, came "to the king of the North," and was installed in the palace of Antiochus Theos, her father, Ptolemy Philadelphus died,—"and he that begat her" *was* "given up." Then Antiochus put away Bernice and her son, who had been born to him; "she was given up," and he, Antiochus, recalled Laodice, reinstating her in his palace as queen. Laodice then poisoned Antiochus,—so "*he*" did not "stand, nor his arm,"—and she placed SELEUCUS CALLINICUS, her son, upon the throne; then they together, Laodice and Seleucus Callinicus *her* son, pursued Bernice and *her* son to death. And "she,"—"the king's daughter of the South,"—was not only "given up" by Antiochus to be an exile, but was "given up" to death by Laodice and Seleucus Callinicus. The Egyptian guard which accompanied Bernice and her son to protect them was also destroyed; and thus "they that brought her" were "given up," with all the others who were implicated in that peculiar "agreement," and the prophecy was literally fulfilled.

Verse 7.

"But," continues the prophecy, "out of a branch of her roots shall one stand up in his estate, which shall come with an army, and enter into the fortress of the king of the North, and shall deal against them and shall prevail."

Critical examination.

We have only to refer to the events of history, which followed those already recalled to mind, in order to see how remarkably this prophecy, also, was fulfilled. After Bernice, the "daughter" of Ptolemy Philadelphus, was destroyed, this *seventh verse* of the prophetic story finds its application; for "out of a branch of her roots"—of Bernice's—"one" *did* "stand up in his estate,"—her brother, PTOLEMY EVERGETES. He *was* "out of a branch of" the

same "roots" from which she sprang, as they both were the offspring of Ptolemy Philadelphus; and, on the death of Ptolemy Philadelphus, this son, Ptolemy Evergetes, the brother of Bernice, succeeded to the throne in Egypt.

When Ptolemy Evergetes learned that Bernice, his sister, with *her son*, had been cruelly put to death by Laodice and *her* son Seleucus Callinicus, who was then upon the Syrian throne, and therefore "the king of the North," he, Ptolemy Evergetes, to avenge the death of his sister, *did* "come with an army, and" *did* "enter into the *fortress*"—the strongest holds—"of the king of the North," Seleucus Callinicus,—and *did* "*deal* against *them*,"—Laodice and Seleucus Callinicus,—and *did* "prevail" to such an extent, that he seemed destined to take possession of the whole territory belonging to the Northern ruler; and Seleucus Callinicus suffered extremely on account of Ptolemy's success; for he was reduced to almost the condition of a prisoner in his own kingdom.

Verse 8. The prophetic narrative still continues, by saying: "And shall"—this "king of the South," Ptolemy Evergetes,—"also carry away captives into Egypt, their gods, with princes and with precious vessels of silver and of gold; and he"—Ptolemy Evergetes—"shall continue more years
Verse 9. than the king of the North," Seleucus Callinicus. "So"—in this manner—"the king of the South"—Ptolemy Evergetes—"shall come into his kingdom,"—the kingdom of "the king of the North,"—of Seleucus Callinicus,—"and shall return into his own land,"—the land of Ptolemy Evergetes.

When Ptolemy Evergetes had "come into" the kingdom of Seleucus Callinicus, "the king of the North," and had taken possession of nearly all of that territory, as we have seen from the history, sedition in Egypt, "his own land," made it necessary for him to "return" there; and he *did* "return into his own land," carrying with him *forty thousand* talents of silver, and a large number of gold and silver vessels,—"the precious vessels of silver and gold,"—and *two thousand five hundred* statues, among

which were some of the Egyptians' idols or "gods" which he had recovered; they having been sent into Persia by Cambyses after his conquests in Egypt — and he also carried, beside them, a number of captive princes; a fact which the prophecy covers by saying that these precious vessels of silver and gold, and these "gods," were carried there "with their princes." Thus the prophecy completely *represented* the events beforehand; and the events as they occurred, completely *filled* the prophecy, even to the extent that the KING OF THE SOUTH *did* "continue more years than the KING OF THE NORTH;" for, PTOLEMY EVERGETES, in EGYPT, continued "more years than" SELEUCUS CALLINICUS *did* in SYRIA, both in his *life* time and in his *reign*. He reigned twenty-five years in the SOUTH, and continued his reign several years after the death of Seleucus Callinicus in the NORTH, who only reigned *twenty* years, and died, leaving Ptolemy, his southern foe, still reigning, in life, and in power upon the throne of Egypt; and thus "the king of the South" *did*, in a double sense, "continue more years" than "the king of the North."

Verse 10 and its application

The prophecy then continues: "But his,"—Seleucus Callinicus'—"sons"—SELEUCUS CERAUNUS and ANTIOCHUS THE GREAT—"shall be stirred up,"—become irritated—"and shall assemble a multitude of great forces," —raise large armies—"and one"—"one" of them, Antiochus the Great,—"shall certainly come"—come without fail—"and overflow,"—flood with his forces—"and pass through;"—through the land of the king of the South—"then"—after this—"shall he return"—come back—"and be stirred up even to his"—Antiochus'—"fortress," —become troubled at home in the strongly fortified places of his own government.

The "sons" of Seleucus Callinicus,—Seleucus Ceraunus and Antiochus the Great,—who succeeded to the throne of Syria, in their order, *did* become irritated,—"stirred up,"—and *did* raise large armies—"assemble a great multitude of great forces,"—and "one" of them, the

second one, Antiochus the Great, did come without fail—"certainly come,"—and flood the territory with his forces—or, "overflow, and pass through" the land of Egypt, in the South, making war upon Ptolemy Philopater, the "king of the South," who had succeeded to the throne of Egypt on the death of Ptolemy Evergetes; and also took from him much of the territory of his kingdom. After this—"then"—he did come back—"return" home, and became involved in great trouble *at home*, in the fortresses of his own government,—and so was "stirred up even to his fortress."

Verse 11. In the *eleventh verse* we read, that—"The king of the south"—PTOLEMY PHILOPATER—"shall be moved with choler,"—with anger—"and shall come forth,"—advance—"and fight"—engage in war—"with him,"—Antiochus the Great—"even the king of the North,"—the ruler in Syria—"and he"—the king of the North, Antiochus the Great—"shall set forth a great multitude"—forces to defend himself—"but the multitude shall be given into *his* hand,"—the hand of Ptolemy Philopater, the invader. History has shown us that Ptolemy Philopater, king of Egypt, *did* become moved with anger,—"choler"—and *did* advance with his forces, and engage in war,—"and fight" with Antiochus the Great,—"with him"—the ruler in Syria,—"even" with "the king of the North—and Antiochus the Great," "he"—the king of the North,—"did set forces to defend himself"—"a great multitude,"—but his forces were taken by the invader, Ptolemy Philopater,—"given into his hand,"—as he gained a signal victory over Antiochus the Great and his forces.

Verse 12. But we read further in the prophetic description:—"And when *he*"—when Ptolemy Philopater, the king of the South—"hath taken away the multitude"—gained the victory over Antiochus the Great, "the king of the North,"—"his heart"—Ptolemy Philopater's "*heart*"—"shall be lifted up"—exalted—and he shall cast down"—destroy—"many ten thousands,"—"but he"—Ptolemy Philopater—"shall not be strengthened,"—made strong—

"by it;"—this success—"for the king of the North"—Antiochus the Great—"shall return,"—come again—"and set forth a multitude,"—marshal many forces against,—"greater than"—more numerous than—"the former,"—"the former" "multitude," or forces—"and shall certainly"—without fail—"come, after certain years,"—advance after a time—"with a great army,"—the one already described as being "*greater* than the *former*" . . . "multitude,"—"and with much riches"—having abundant means to do the work.

History has recorded the facts, as we have seen, that when Ptolemy Philopater had gained the victory over Antiochus the Great, he became exalted in his own estimation, and "lifted up," and he destroyed many Jews and others; thus "casting down many ten thousands." But he was not made strong by this attempted dignity; for Antiochus the Great came again upon him with his forces,—a larger number than he had the first time,—and his *weakness* became more manifest than his *strength*, as he endeavored to operate against the forces of Antiochus; which did not fail to come at the proper time, to destroy his armies and break down his egotism and boasted power; and thus the prophecy was fulfilled.

Verse 14. "And," continues the prophecy, "in those times"—times approximate to the events already described—"there shall many stand up"—a large number shall come—"against the king of the South,"—Ptolemy Epiphanes, the son and successor of Ptolemy Philopater. We have learned from the historic detail, that the king of Macedonia united his forces with those of the king of Syria, to dethrone Ptolemy Epiphanes, the boy-king, who was upon the throne in Egypt as the successor of Ptolemy Philopater, his father; and thus "many" did "stand up against the king of the South." Again we read in prophetic story: "also,"—beside these—"the robbers"—or thieves—"of thy"—Daniel's—"people"—the Jews—"shall"—"the robbers" shall—"exalt themselves"—lift up themselves—"to establish"—make

sure, or confirm—"the vision;"—Daniel's vision, of which this chapter is an explanation, all parties introduced doing their part to "confirm" it, or make it sure, these "robbers" with the rest,—"but they"—"the robbers"—"shall fall." Some apostate Jews, thinking to gain advantage to themselves by favoring Ptolemy Epiphanes, the king of Egypt, identified themselves with him, placing their Jewish rights and ordinances at his disposal, to observe them or not, according to his dictation; thus robbing the Jewish church—the body of Daniel's "people"—of her sacred rites and ceremonies, to support a heathen king, because of the advantage they expected to derive on account of it; but they fell by the power of Antiochus, "the king of the North," when he regained power in Judea.

Verse 15. The prophecy still continues the description: "So"—after this manner—"the king of the north"—Antiochus the Great"—"shall come, and cast up a mount,"—throw up breast-works—"and take the most fenced"—the principal fortified—"cities; and the arms of the south"—of Egypt—"shall not withstand him,"—stand against him—"neither his chosen people,"—the Jews—"neither shall there be *any* strength to withstand,"—none able to resist.

Antiochus the Great *did* come and throw up breast-works against Egypt, and took the principal cities of that country, the forces of Egypt not being strong enough to resist him; and Antiochus overpowered all, even the Jews, the "chosen people" of God.

Verse 16. "But," continues the prophecy, "he"—"the king of the North," Antiochus the Great,—"that cometh against him"—against the king of the South, Ptolemy Epiphanes,—"shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land,"—the land of PALESTINE—"which by his hand shall be consumed." This is simply a summing up of the work of Antiochus the Great, to which we have just referred.

Verse 17. In the *seventeenth verse*, we have some of the crafty work of Antiochus, and its results, portrayed.

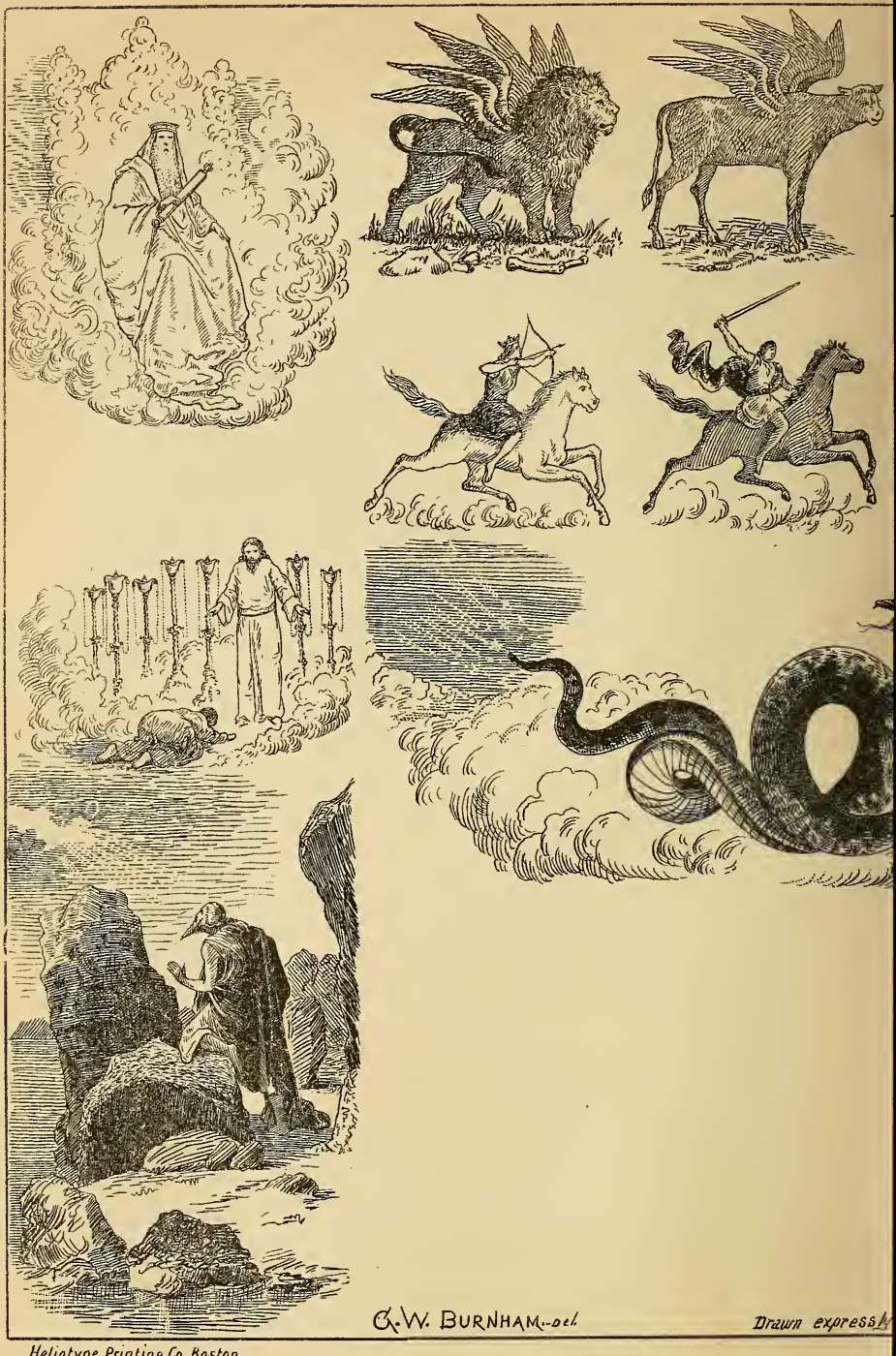
"He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her [or, to *corrupt* her]; but she shall not stand on his side, neither be for him."

We have noticed that Antiochus the Great, in his efforts against Ptolemy Epiphanes, came in contact with the ROMANS, who adopted the interests of Ptolemy Epiphenes, to defend him against Antiochus the Great, "the king of the North;" and that Antiochus, fearing lest he should not succeed in overpowering Egypt and extending his kingdom into that country, because of the Romans, sought to accomplish his design of obtaining power over Ptolemy Epiphanes in a manner not calculated to excite suspicion. He therefore gave Ptolemy Epiphanes, the king of Egypt, his daughter, in marriage, thinking "to corrupt her" into the betrayal of her husband into his hands. So "he gave *him* 'the daughter of women, to corrupt her;'" but instead of betraying *her husband*, Ptolemy Epiphanes, into the hands of her father, Antiochus the Great, she adopted at once the interests *of her husband*, and joined *with him* and the Romans against her father; even congratulating the Romans when they finally triumphed over Antiochus the Great.

So, notwithstanding the fact that he gave her in marriage for the purpose of corrupting her, she did "not stand on his side, nor be for him;" and the prophetic description of these strange events was remarkably fulfilled.

Closing remarks.

This brings us to the close of our third lecture, and to the end of the prophetic utterances which relate to the events of history, as given in this lecture. We leave the remainder of this eleventh chapter of Daniel to be considered in the lectures which are to follow; as it cannot be properly understood until we begin to trace the history of the Romans; for Grecian history is intermixed with that of the Romans beyond the days of Antiochus the Great, as we stated in closing the historical account.



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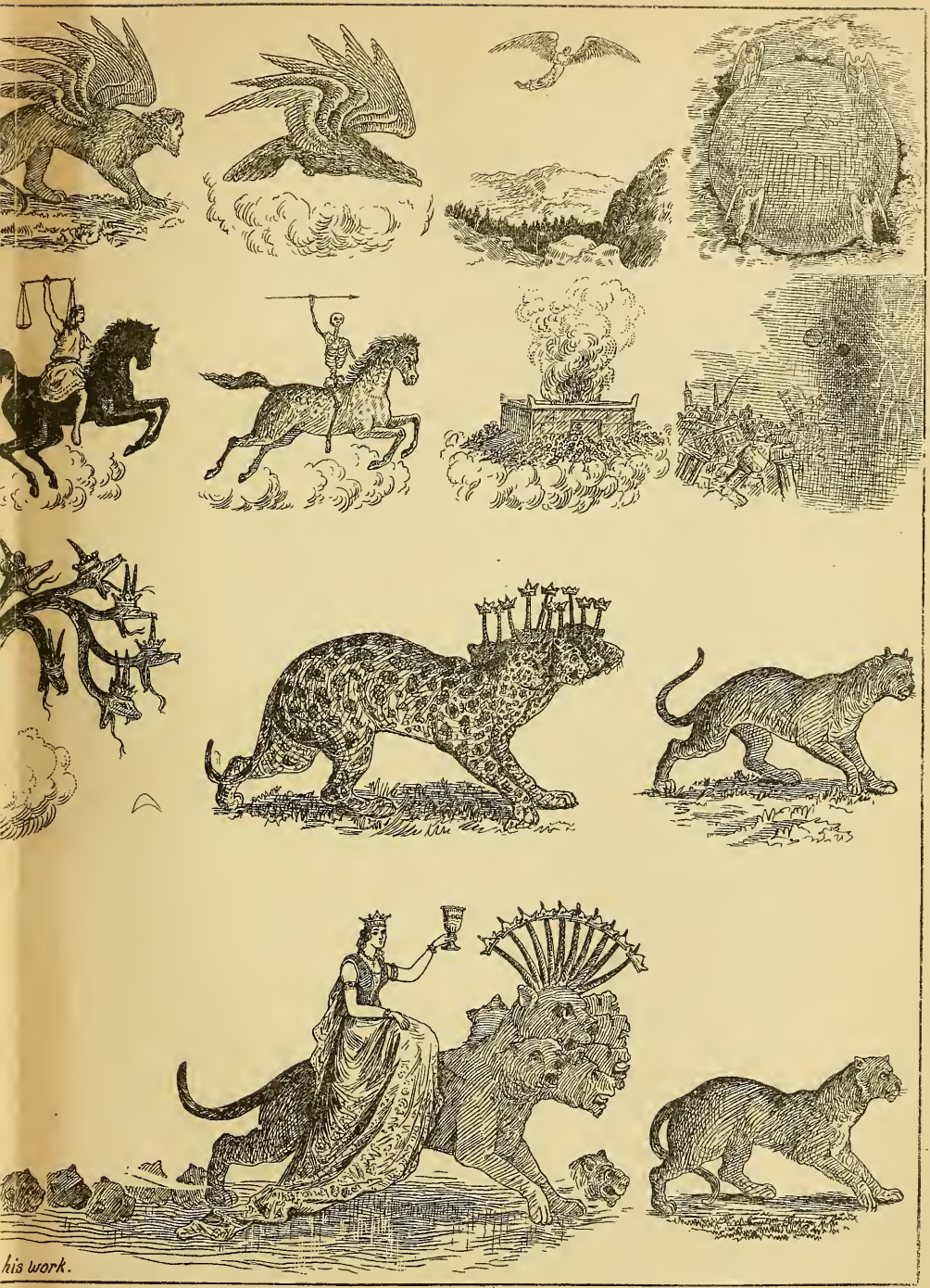

his work.

LECTURE IV.

THE ROMAN EMPIRE.

FROM 754 B.C. TO 395 A.D.

Introduction.

THE subject of this and the succeeding lecture is, the history of the ROMAN, or THE FOURTH UNIVERSAL EMPIRE; which has extended, in some form, down to our own times.

Rome.

ROME, the imperial city, and capital of this FOURTH EMPIRE, known as the "seven hilled city," is located in Italy, on the banks of the Tiber, about sixteen miles from the shores of the Mediterranean sea.

The seven hilled city. Its location.

Founded by Romulus in 754 B.C.

This city was founded by ROMULUS, according to the most reliable authority, in the year 754 B.C. Some historians, however, give us 753 B.C., and others 752 B.C., as the date of the founding of this city, at which time it consisted of a small castle and a few huts on Mount Palitine. For a period of two hundred and forty-three years this government was ruled by kings, whose reign dates from 752 B.C. to 509 B.C., during which time seven kings succeeded to the throne, in the following order:—

Castle and huts.

Ruled by kings 243 years.

Names of the kings in their order.

1st, ROMULUS,	from	752	B.C. to	715	B.C.
2d, NUMA POMPILIUS,	"	715	" "	672	"
3d, TULLUS HOSTILIUS,	"	672	" "	640	"
4th, ANCUS MARTIUS,	"	640	" "	616	"
5th, TARQUINUS PRISCUS,	"	616	" "	578	"
6th, SERVIUS TULLIUS,	"	578	" "	509	"
7th, TARQUINUS SUPERBUS,	"	509	expelled.		

Romulus.

Numa Pompilius.

The reign of ROMULUS is said to have been mild and just; that of NUMA POMPILIUS, a continued triumph, distinguished by wisdom, which was almost superhuman.

Tullus Hostilius.

During the reign of TULLUS HOSTILIUS occurred the famous battle between the Horatii and the Curiatii.

Ancus Martius.

ANCUS MARTIUS reigned twenty-three years in prosperity, and was distinguished for his great piety.

Tarquinus Priscus.

The reign of TARQUINUS PRISCUS was long, and almost miraculously prosperous.

Servius Tullius.

SERVIUS TULLIUS proved a humane and able monarch, concentrating his energies to the promotion of the welfare of the people.

Tarquinus Superbus.

TARQUINUS SUPERBUS was a tyrant, who gained the throne by assassinating the king, Servius Tullius, and *his* administration was as execrable as were the means by which he attained to the throne. On account of an outrage committed by his son, who was heir to the throne, which thereby caused the death of the VIRTUOUS LUCRETIA,

Tarquins banished 509 B.C.

the gates of Rome were closed against him, and the Tarquins were banished from the throne forever, at this time, (509 B.C.).

The supreme power of the commonwealth was then transferred to two annually-elected magistrates, called

Brutus and Colatinus.

CONSULS. The first two consuls were BRUTUS, and COLATINUS the husband of Lucretia.

Tarquinus' attempt to recover the throne.

TARQUINUS made an effort to recover the throne, and succeeded, by bribes, in securing the co-operation of the two sons of Brutus, TITUS and TIBERIUS. But the traitorous young men were arrested and brought before the tribunal of *their father;*

Titus and Tiberius. Traitors.

who, with the justice of a stern,

Condemned.

inflexible Roman, in accordance with the law, doomed them to be scourged and beheaded; and, while his heart

Executed.

was wrung with anguish, he saw the sentence executed, apparently unmoved.

Confusion.

The confusion in Rome was so great on account of the efforts of Tarquinus and his family (called the Tarquins)

Dictator.

to recover the throne, that the Senate appointed a dictator, one SPURIUS CASSIUS, and thus established an aristocracy which was as insupportable as the monarchy which they

The commons indignant.

had destroyed. The people, called *Commons*, became so indignant and excited, that the patricians of the government were alarmed; and, to appease the commons, made terms

with them, which were ratified upon the SACRED HILL. In accordance with those terms *three* officers were appointed, who were called TRIBUNES. These were increased to *five*, and subsequently to *ten*. They were chosen by the people, and had power to protect them, even against the CONSULS; with the power, also, of a *veto* over all the acts of the Senate.

Tribunes.

As we have now come to the time when the Romans came in contact more particularly with the inhabitants of the different provinces of Italy, we wish to notice that country, with its inhabitants.

Italy.

ITALY is a peninsula, in form like the leg and foot of a man, extending from the foot of the Alps into the Mediterranean sea. It is about seven hundred and fifty miles long, and about one hundred and fifty miles wide in the extreme north. In the centre it is about eighty miles wide, from the bay of Naples to the Adriatic sea; but it dwindles toward the south to about eighteen miles from sea to sea.

Its different inhabitants.

This country was divided, before the growth of the Roman power, among different peoples, among whom were the LIGURIANS, ETRUSCANS, RUTULIANS, UMBRIANS, ÆQUIANS, SABINES, LATINS and SAMNITES.

Rome a Latin city

"Two LATIN settlements and one SABINE, were united together to form the city and government of ROME; but the *Sabine* element was thoroughly *Latinized*, and *Rome* was counted a LATIN CITY."

Rome in peril.

According to *Italian* story, *Rome* was in such peril from the allied assaults of the *Æquians* and *Sabines*, that it became necessary, in 458 B.C., to appoint a Dictator for the Roman army, under the command of LUCIUS MINUCIUS, one of the consuls, having been allured into a narrow defile among mountains of inaccessible heights, were blockaded by the enemy, and the army seemed doomed to destruction, and *Rome* to be left to the mercy of the conqueror. The Senate was hastily called together. Consternation and dismay prevailed.

Cincinnatus appointed Dictator.

Amid their deliberations upon the danger which surrounded them, they cried out, "Who can deliver us?" "There is but one man," it was said, "who can help us, and *that man is* LUCIUS QUINTIUS CINCINNATUS;" and he was *immediately appointed* DICTATOR.

Receives the news.

CINCINNATUS received the news of his appointment while at work in his field.

His reluctance. Fears.

He reluctantly left his work, saying to his wife, "I fear, my Racillia, that this year our little fields must remain unsown."

Leads the Romans. Victory. Returns in 16 days.

But he led the Romans to victory, and in *sixteen days* returned to *sow his fields*, and to give his attention to those things which were more congenial to him than the excitements and carnage of war. Soon, further changes were found necessary; because of the jealousies of the people. To accomplish this, the Romans sent three commissioners to Athens to procure a copy of the *Grecian laws*. On their return, *ten* magistrates were appointed, who were called DECEMVIRS, who were to compile a body of laws for the government of Rome, and to rule for one year. These Decemvirs applied themselves to the framing of just laws, and produced the "Ten Tables;" which were approved and ratified by the Romans, and were so called because the laws were engraved upon ten tablets of brass. These tablets were set up in the *Comitium*, the great public hall.

Further changes.

Procure a copy of Grecian laws.

Decemvirs.

Ten tables.

Why so called.

Comitium.

Two other tables.

At the end of the year, it was claimed that two *other tables* should be added; and, that they might be arranged, it was decided to continue the office of Decemvirs another year, and accordingly new Decemvirs were appointed, at the head of whom they placed APPIUS CLAUDIUS, a man of arrogant character. These Decemvirs ruled with haughtiness. They held secret meetings among themselves, conniving to perpetuate themselves in the office; and at the end of the year of the *Decemvirate*, they refused to vacate it. But, finally, these patrican Decemvirs were compelled to resign, and ten TRIBUNES were elected from among the commons, and invested with enlarged powers.

New Decemvirs.

Their course.

Two magistrates were also elected, with the title of CONSULS, namely, L. VALERIUS and M. HORATIUS; and thus the affairs of Rome were adjusted for the time being.

Gauls.

401 B.C.

Their location.

In 390 B.C. advance to Rome.

Rome burned.

Citadel saved.

The GAULS—who are first mentioned in history in 401 B.C.,—occupied a part of the territory now known as FRANCE, and extended somewhat into Italy. In 390 B.C., they advanced upon the city of Rome, which had been considerably enlarged and was quite strongly fortified: they laid siege to it and burned it; but the citadel was saved by the cackling of geese.

War with the Samnites.

The Romans were afterward involved in war with the SAMNITES, and became so reduced under the power of their enemies, that in the year 321 B. C., the whole Roman army was forced to bow and pass under the Samnitian yoke.

Samnitian yoke.

This yoke was composed of three spears, two of which were fixed in the ground, and the other was fastened across the top. The Roman officers, with their soldiers, were compelled to bow and pass under that yoke, in token of their submission. But they soon rallied, and

Romans overpower the Samnites.

266 B.C.

Masters of Italy.

were successful in overpowering the Samnites; and then they came in contact with the inhabitants of other provinces, whom they conquered, and in the year 266 B.C., they succeeded in making themselves *masters of all Italy*, and thus came to occupy an important position among the nations of the world.

Rome during the supremacy of the preceding empires.

Although the city of Rome was founded about one hundred and ninety-five years before the supremacy of the BABYLONIAN EMPIRE, we are obliged to wait until that FIRST GREAT EMPIRE, and its successor, the MEDO-PERSIAN EMPIRE, which formed the subjects of the first two lectures, had successively filled their places, and the GRECIAN, which was the THIRD GREAT EMPIRE, was even declining in power, before the Romans had become strong enough to control even the territory of Italy.

As soon as they possessed Italy, their ambition began to extend beyond the boundaries of that peninsula to SICILY and CARTHAGE, and then occurred the celebrated

Punic wars

PUNIC WARS, which were wars between the ROMANS and the CARTHAGINIANS. For over two hundred years, these two nations had been watching with jealous eyes each other's power; but they had removed every cause of contention, by settling, in three different treaties, the boundaries of their respective kingdoms, and the question, how far each of the two nations might sail into the Mediterranean sea, without offending the other. They were, therefore, rival powers: and the time finally came when they were to test each other's strength, and decide forever which should gain the coveted position of dictator to the other; and, the Punic wars were waged.

These two nations during 200 years.

Rival powers.

1st Punic war, 23 years.

THE FIRST PUNIC WAR commenced in the year 264 B.C., and continued twenty-three years, to 241 B.C. In this first war the Romans were commanded by their consuls, among whom were CLAUDIUS, CORNELIUS C. DUILIUS, M. ATILIUS, REGULUS and L. MANLIUS; and the Carthaginians were commanded by HASDRUBAL, BOSTAR, and AMILCAR. This struggle ended by a treaty, which gave more advantage to the Romans than to the Carthaginians.

Roman commanders.

Carthaginian commanders.

2d Punic war, 17 years.

THE SECOND PUNIC WAR commenced in 218 B.C., and continued seventeen years, to the year 201 B.C. In this second conflict SCIPIO THE YOUNGER figured largely at the head of the Roman forces, and HANNIBAL, the son of AMILCAR, who had been compelled by his father to swear upon the altars eternal vengeance upon Rome, when he was only nine years old, occupied the prominent position of commander in the army of the Carthaginians, to operate against SCIPIO; and, if possible, to wreak his sworn vengeance upon the Romans.

Scipio.

Hannibal.

Their ability.

They were both mighty men; and with wonderful ability they manœuvred their forces against each other. But both could not triumph; and, as the Romans seemed destined to prevail above all their opposers, this *second* war closed in their favor. We notice an interesting conversation which occurred between SCIPIO and HANNIBAL, when, after fighting against each other so powerfully, they met under peculiar circumstances, and pleasantly conversed of

Conversation between the two commanders.

their experience, and were filled with admiration for each other. SCIPIO inquired of HANNIBAL who he considered the greatest general who had ever lived, when the Carthaginian replied: "ALEXANDER THE GREAT; because that, with a handful of Macedonians, he had defeated numberless armies, and carried his conquests into countries so remote that it seemed scarcely possible for any *man* to even *travel* so far." The Roman commander asked to whom he gave the *second* rank; and he answered: "To PYRRHUS; for," said Hannibal, "he first understood the art of pitching a camp to advantage: no commander ever made a more judicious choice of his posts, was better skilled in drawing up his forces, or was more happy in winning the affection of foreign soldiers." Scipio then asked: "Who might be the *third*," when the native of Carthage declared, "HANNIBAL." "Then," asked the Roman, "what would you have said if *you* had *conquered me?*" "I would have ranked myself above Alexander, Pyrrhus, and all the generals the world ever produced," said Hannibal; and thus, in a delicate manner, placed Scipio really above every other general.

The Romans turn to Greece.

THE SECOND conflict with the Carthaginians having ended in victory to the Romans, they turned their attention to the subjugation of Greece and Macedonia, the Western division of ALEXANDER'S EMPIRE, and many battles were fought, and scenes of warfare continued until the days of PERSEUS, when this territory was reduced to a Roman province, about 168 B.C.

Perseus. Roman province, 168 B.C.

192 B.C. Syria a Roman province in 65 B.C.

In 192 B.C., ROME engaged in war with ANTIOCHUS, king of Syria, and was victorious; but Syria did not become fully a Roman province until ANTIOCHUS ASIATICUS was overpowered by POMPEY, in the year 65 B.C.

Battle of Magnesia, 190 B.C.

In 190 B.C., the battle of Magnesia occurred, in which the Romans triumphed, *as usual.*

Carthage repaired.

About fifty years after the close of the *Second Punic war*, the Carthaginians having repaired their city, the

Cato.

Romans being excited by Cato, an austere man, to believe that Carthage must be destroyed, again declared

3d Punic war, 5 yrs.

war upon their Punic foes in 151 B.C., which resulted cruelly in the burning of that city, the rival of Rome, in 146 B.C. This is termed the *third Punic war*, and it lasted five years.

Carthage 700 years old.

700,000 inhabitants.

Scipio weeps.

Quotes a verse from Homer.

It is said that Carthage had existed from its foundation more than *seven hundred years;* and that, at the commencement of the Punic trouble, it contained *seven hundred thousand* inhabitants. SCIPIO, the consul, weeping over the ruins of Carthage, repeated a verse from Homer, which had been composed on the siege of Troy, that *famous* siege which we described in our previous lecture, Scipio intending, by this quotation, to liken Carthage to Troy, and to intimate what he thought would one day be the fate of ROME, also. The verse which he repeated is as follows,—

The quotation.

> "The day will come, that great avenging day,
> Which Troy's proud glories in the dust shall lay;
> When PRIAM'S powers and Priam's self shall fall,
> And one prodigious ruin follow all."

This prediction, that Rome would share the fate of Carthage, may yet be fulfilled.

The Romans turn again to the east.

Mistress of the world.

The Romans having destroyed the city which had excited their jealousy, again turned their attention to the East, and continued their conquests, until Rome became "MISTRESS OF THE WORLD."

The means by which she finally came to occupy this position, now properly demand our attention.

60 B.C., Julius Cæsar.

His ambition and success.

In the year 60 B.C., JULIUS CÆSAR, who was the principal man of the times, having just returned from a successful war in Spain, aspired to the supreme power of the commonwealth; and he craftily advanced, step by step, until he came to stand at the head of the government; although he did not succeed in erecting it into a monarchy, and never enjoyed the pleasure of having the crown placed upon his brow.

Opposed by Crassus and Pompey.

At first he was opposed by CRASSUS, and then by POMPEY.

Pompey's support.

POMPEY had the co-operation of the senate and the peo-

Cæsar's army.

ple; and CÆSAR, on the other hand, was supported by his powerful army. At the time of which we have been

In camp.

speaking, Cæsar was encamped with his army in the province just north of the RUBICON; for "no Roman com-

Boundaries of his province.

mander was allowed to pass that river with an armed force, as he would enter then upon the immediate jurisdiction of the senate and people; therefore, the passage of the 'interdicted stream' was considered a declaration of war upon Rome."

Pompey obtains a decree.

While Cæsar was in camp, Pompey obtained a decree from the senate commanding Cæsar to disband his troops.

Mark Antony flees with the news.

MARC ANTONY, then a tribune, fled with the news to Cæsar's camp.

Cæsar's course.

JULIUS CÆSAR, the ambitious general, became greatly agitated. To obey that command, would be to place himself in the power of his enemy; and to refuse to submit to the decree would be to set the power of the senate aside, and the laws of his country at defiance. But the matter must be decided; and, with the sternness of a mighty man of war, he settled the important question concerning his course of action, and quickly marched his forces to the brink of the river RUBICON, where, for a moment, he

Crosses the Rubicon.

paused, with an excited mind, and then suddenly dashed forward, exclaiming: "THE DIE IS CAST!" In other words: "I have decided the matter—WAR IS DECLARED!"

Romans surprised. Pompey flees.

His proceedings surprised his enemies. Pompey fled before him, and crossed the Adriatic into Greece, leaving Cæsar in possession of all Italy.

Cæsar advances to Rome. Justifies himself. Adjusts the affairs of Italy. Marc Antony commander-in-chief. Cæsar goes to Spain. His work there. Returns to Rome.

That daring warrior advanced to Rome, called the senate together, justified his conduct, and appointed lieutenants over the different provinces of Italy, with legions of soldiers at their command; and he made Marc Antony commander-in-chief over the whole. He then proceeded in person to Spain, for the purpose of bringing the army, which had been left there, more fully under his power, as he knew it to be somewhat under the influence of Pompey.

He accomplished his design, and returned to Rome, leaving one of his lieutenants to the command in Spain.

Romans astonished

The Romans were astonished at his movements, and knew not how to act. CICERO, comparing the two, said: "POMPEY has the better cause; but CÆSAR is the abler man:" and because he *was* "the abler man," he was at last able to triumph over the one whom Cicero claimed had "the better cause," "which was the cause of Roman liberty."

Cicero's statement.

Pompey in Greece.

Pompey having entered Greece, he began to make vigorous preparations for war, and succeeded in that country, which had become a Roman province, in raising a large army, with which to oppose Julius Cæsar.

Cæsar follows in pursuit. Pompey's army larger than Cæsar's.

Cæsar, learning of his work, proceeded into Greece, where he found Pompey at the head of an army much larger than that under his own immediate command; for a large number of *his own* soldiers had been left in Italy, and others in Spain, so that the troops under his immediate control were comparatively few. He therefore thought it not prudent to risk a battle with Pompey; for, beside the large army which that rival had raised, he had in his camp all the "lovers of Roman liberty," among whom were CICERO, CATO and MARCUS BRUTUS. Cæsar, therefore, proposed terms of peace; but Pompey, feeling assured that he had sufficient strength to vanquish his foe, *rejected the proposition*. Then Cæsar sought to bring about an engagement, and on July 20th, in the year 48 B.C., "The two armies were drawn up on the memorable plain of PHARSALIA," and there the decisive battle was fought; and, as WILLARD says: "They who had sat together in council, and had shared the same social repast, now stood with deadly weapons to shed each other's blood."

Lovers of liberty.

Cæsar proposes peace.

Pompey rejects the proposition.

An engagement.

Pharsalia.

The battle.

They clashed in the bloody conflict, and the ground was stained with "Roman blood, shed by Roman hands."

Cæsar victorious. Pompey flees again.

Contrary to the expectations of Pompey, Cæsar was victorious, and he was again obliged to flee before that enemy.

Cæsar lost 200 men. Pompey 15,000 killed. 24,000 prisoners.

Cæsar lost but *two hundred* men; while Pompey lost *fifteen thousand*, in the battle, and *twenty-four thousand* were taken prisoners.

Pompey seeks protection.

Pompey then sought protection in Egypt; but Ptolemy, thinking to gain the favor of Julius Cæsar, caused him to be assassinated as he arrived in the harbor of Alexandria.

He is assassinated.

Cæsar pursues him.

Cæsar pursued Pompey to Egypt. When he arrived there, the head of the fugitive-general was presented to him. He was horrified at the sight, and commanded his murderer to be punished.

Murderer punished.

Cæsar rules Rome.

CÆSAR finally triumphed over all his enemies, and became the ruler of the Roman government.

Character of his rule.

He was mild and kind in his rule. He forgave those even who had operated against him; and, feeling his affections drawn out particularly towards Marcus Brutus, he adopted him as his son, and bestowed favors upon him which only one with a father's interest would think of bestowing upon a son.

Ambition not satisfied.

But Cæsar's ambition was not satisfied. To stand at the head of a monarchy, and to wear the royal crown, and to sway the sceptre of a king, was his controlling desire and determination; but in his efforts to attain to that position he lost his life.

Aspires still to the crown.

Opposed still.

The Romans were determined that he should *never* succeed in erecting their government into a monarchy; and fearing very much that he might succeed, owing to his position at the head of the government, they arranged a conspiracy for his assassination. CASSIUS was the originator of this conspiracy, and succeeded in enlisting the co-operation of Brutus; and a large number of others soon entered into the arrangement, until sixty senators had combined to destroy their ruler.

Conspiracy.

Cassius.

Brutus.

Ides of March.

Cæsar ordered the senate to convene on the *fifteenth of March*, known as the *Ides of March*. It was rumored that this was done that he might avail himself of the opportunity to obtain the title of king, and to be placed in the long coveted throne of a monarch; and the conspirators resolved to end his ambition by destroying his life.

15th of March, 44 B.C.

On that fifteenth of March, in the year 44 B.C., the

Conspirators attack Cæsar.

senators came together, according to the appointment of Cæsar; and when that unsuspecting ruler came in to preside over the senate as usual, the cruel plotters fell upon him with their swords. He attempted to defend himself at first, but seeing his adopted son, Brutus, with a sword gleaming in his hand, and about to strike, he exclaimed: "AND YOU, TOO, BRUTUS!" as though he would say, "Is it possible that *you* are among my enemies, and seeking to destroy my life! You, upon whom I have bestowed so many favors, and whom I have loved as a son!"

Cæsar falls.

He made no further effort to defend his life; but wrapped his mantle, in a dignified manner, about his head, and fell in the midst of his cruel conspirators, pierced with

23 wounds.

twenty-three wounds.

Age, 56 yrs

Thus ended the life of the noble JULIUS CÆSAR, in the fifty-sixth year of his age.

What is said of him

It is said that he had conquered three hundred nations, had taken eight hundred cities, and defeated, in different battles, three millions of men, one million of whom were killed.

The scene produced.

The assassination of Julius Cæsar in the senate produced a confusion and consternation which it is impossible to describe. He had friends as well as foes; but those who

Friends and foes.

loved him were obliged to witness the cruel deed, being powerless to rescue him from the hands of his bloodthirsty haters. As their victim fell, Brutus, brandishing

Brutus and his sword.

his dagger, with the blood of Cæsar dripping from its blade, turning to Cicero, exclaimed: "*Sic semper tyrannis!*"—Thus always with tyrants!

He thus gave a melo-dramatic effect to the awful tragedy, and made the assassins appear to be true, loyal men, who had done the deed in the pure interest of freedom, to rid the country of a despot. But *Cæsar* was *not* a "tyrant." The *tyranny* was in the cruel, lawless assassination; and the words of Brutus, uttered by himself, or by WILKES BOOTH, or any other of his imitators, can only make it appear that the assassin is the "tyrant," whatever his claim may be.

The conspirators.

The friends of the fallen Cæsar fled for their lives, lest they should also be destroyed. The conspirators kept themselves in a position to insure mutual protection; and attempted to justify the deed they had committed, and they sought to grasp the supreme power of the government. The leaders of the blood-stained assassins, Cassius and Brutus, were advised by Cicero, who had used his influence against Julius Cæsar, and in favor of the senatorial mob, to call the senate together, and to grasp the reins of government, before the excitement occasioned by the death of Cæsar should subside. But, before they could do so, Marc Antony, in his position as consul, legally summoned that august body to assemble on the *seventeenth of March*—two days after the assassination.

Attempt to grasp the power.

Cicero's advice.

Marc Antony.

Cæsar's will produced.

Cæsar had made a will, and that will was produced and read to the people. It was of a character to shame his enemies, and to make his friends more indignant against those who had been instrumental in destroying his life.

Contents of the will.

In this will, which was written some time before, Cæsar had declared his nephew, Caius Octavius, to be heir to his property, and had adopted him into his family, to bear the name of Cæsar; and every Roman citizen was kindly remembered, and some token of his affection was bequeathed to each of them. It was evident, from the character of the will, that Cæsar had no suspicion of evil designs against himself on the part of any; for in it, even those whose hands had now destroyed his life were specially regarded.

Its character.

Its effect.

The reading of the will produced a change in the feelings of his opposers; and they voted, with his friends, to conduct his funeral in a grandly magnificent manner, at the public expense.

Funeral procession.

Marc Antony was appointed to deliver the oration; and the body of Julius Cæsar was borne through the streets upon an ivory bier, which was ornamented with scarlet and gold; and the dress in which he was assassinated was carried at the head of the procession.

When they reached the place where the burial rites and

Funeral ceremonies

ceremonies were to be performed, Antony delivered a brief eulogy, after which some resolutions, which had been passed by the senate, extolling and exonerating Cæsar,

Dispute.

were read. They then began to dispute about the place where the body should be burned (for he was to be cremated), each being anxious to locate the spot; and all

Anxiety to honor him.

were interested that the solemn rite should be observed in the most honorable place in the city. While they were discussing the question, two of Cæsar's old and well-tried

Fire set to the bier.

soldiers stepped forward and set fire to the bier upon which the body of their commander rested. The flames kindled upon the gorgeous drapery which covered him,

Enthusiastic scene.

and an enthusiastic scene followed, such as has never been surpassed. Ladies excitedly rushed forward and threw their scarfs and mantles upon the pile; the soldiers pressed to the bier and cast their implements of war into the flames; and the people broke open houses and temples, seizing whatever of furniture they could find, which they quickly converted into fuel for the fire that was so rapidly consuming the body of their assassinated ruler.

What follows the burning of Cæsar.

When the flames had devoured him, and Julius Cæsar was thus completely removed from their sight, they began to realize the cruelty of his murderers as they had not done before. Feelings of indignation burned, until every passion was thoroughly excited and then they began to cry for vengeance upon those who had done the bloody deed;

A mob.

and an infuriated mob, terrible to behold, rushed madly

Its object.

onward to the dwellings of Cassius and Brutus, determined to destroy those leaders, through whose influence the slaughter of a noble Roman ruler had been accomplished.

Not successful.

But the vindictive mob-execution was prevented by the troops, which had providently been stationed to protect the lives of those who had led a smaller mob to execute one against whom their jealousy had been excited. Great

Confusion.

confusion prevailed for many days. The people erected

Monument

a marble monument to the memory of Cæsar. It was twenty feet high, and bore the inscription, "To THE FATHER OF HIS COUNTRY." They placed an altar beside it,

Altar.

Excitement subsides. Antony.

and offered sacrifices to Cæsar as to a god. The excitement at length subsided, and MARC ANTONY gradually assumed the reins of government, being ambitious to establish himself as Cæsar's successor, notwithstanding the adoption of CAIUS OCTAVIUS into the CÆSAR FAMILY.

Octavius at this time.

This nephew of Cæsar's had for some time been regarded by his associates as the probable heir of Cæsar. At the time of Cæsar's death, Octavius was attending to his studies in Apollonia, Greece. He was about eighteen years of age. When the news of the assassination of his uncle reached Apollonia, the military officials urged him to avenge the death of Cæsar, pledging him their assistance. Octavius moved cautiously, not knowing the strength of those against whom he must contend in order

He starts for Rome.

to accomplish his design. He therefore privately hastened toward the city of Rome, He did not learn the full particulars concerning the murder of his uncle, until he arrived at Brundusium; and there he was first informed that

Learns of his appointment to heirship

Cæsar had declared him his son and heir.

Takes the name of Cæsar.

On learning this fact, he immediately took the name of CÆSAR, and, dropping that of Caius, he called himself OCTAVIUS CÆSAR, and proceeded to Rome to assert his legal claim to the government, as the judicially appointed successor of its fallen head.

Interview with Antony.

The new Cæsar sought an interview with Antony, the executor of his uncle's will, whereby this title of Cæsar had been conferred upon him; but Antony, being desirous of maintaining his assumed position at the head of the

Repelled.

government, repelled Octavius, not even consenting to honor him with the title of Cæsar.

Indignant.

The ambitious young man and appointed heir was indignant at the treatment he received from Antony, and he at

Antony's course.

once took measures to overcome his rival opposer. Antony had influenced the senate to adopt many of his measures, and, being in charge of the governmental affairs, was prepared to do much in opposition to the young Cæsar. He even refused to allow him possession of the property which his uncle had willed to him; thus crippling

him in every way possible, that he might not succeed in becoming the ruler of Rome. But Octavius, seeing his object, sold his patrimonial estate, to raise the means required to pay Cæsar's legacy to the people; and then made an effort to gain the co-operation of the senate.

Octavius' course.

Cicero considered him less dangerous than Antony, and assisted him to accomplish his design.

Cicero's assistance.

Antony was in Gaul, in command of an army, when the senate sent him certain orders, which he disregarded. That body then sent Octavius with an army, to compel him to submit. An engagement followed, which resulted in favor of Octavius. Antony fled to the camp of an unprincipled commander in Western Gaul, whose name was LEPIDUS. He being the friend of Julius Cæsar, gained much sympathy among the soldiers, who were even ready to prefer him to their own commander, Lepidus.

Antony in Gaul.

Octavius sent.

Antony flees.

His position in Gaul.

Octavius, though in command of the army of the senate, thought that his life was in danger. He had reasons for believing that when Antony should be removed, they would destroy *him*. He, therefore, instead of making any farther attempt upon Antony, sent private messengers to that rival, and Lepidus, proposing reconciliation. They gladly accepted the terms, and the three met upon an island in the Rhine, where they united their forces, to operate against Julius Cæsar's enemies. They engaged in war with Cassius and Brutus, and a noted battle was fought at PHILIPPI, in Macedonia. Brutus gained the advantage over Octavius, but Antony routed the forces of Cassius; who, being ignorant of the success of Brutus, fell upon his sword, and thus ended his life in a cowardly manner. Brutus gathered the troops of his fallen associate and delayed twenty days before risking another engagement; at the end of which time he resolved to hazard all his interests in a single battle. He was defeated entirely. Realizing the sad results, in the loss of his army, he determined not to witness the slavery of his country, and, therefore, followed the example of Cassius, and committed suicide. By this means the Roman government was com-

Octavius in danger.

Proposes peace.

War against Cassius and Brutus

Its result.

Brutus.

His last battle.

Its result.

Suicide.

Rome under the conquerors

pletely reduced under the power of Octavius, Antony and Lepidus. Octavius went back to Italy, where Lepidus had remained,—and Antony proceeded into Asia, to receive homage from the different kings, to collect revenues, and to regulate the affairs of the many provinces and the tributary nations.

Antony in Asia. His work.

Meets Cleopatra.

At TARSUS, he met for the first time, the corrupt and fascinating CLEOPATRA of Egypt, who, finally, proved his ruin. He accompanied her to Alexandria, where he forgot the public interests of the government, being blinded with infatuation for the Egyptian princess.

Octavius' employment.

During this time, Octavius was employed in influencing the nation to recognize him as their head.

Condition of Italy.

But Italy was in a wretched condition. One SEXTUS POMPEY troubled the sea with his fleets, preventing the importation of corn. Land was appropriated to the soldiers, and a large number of women and children were thus made homeless, and reduced to a state of starvation. The people, therefore, flocked in masses to Rome, to seek for relief at the hands of the aspiring successor of Julius

Virgil.

Cæsar. The poet, VIRGIL, was among the suppliants, and it is said that he was the only one who found favor.

Antony returns.

Marc Antony, hearing of the trouble in Italy, returned to interest himself in the affairs of that home-government, in opposition to Octavius. The young Cæsar met him,

Peace arranged.

and immediately arranged for peace, by giving his pure and noble sister, OCTAVIA, to the beguiled lover of Cleopatra, to be his wife; and soon the territory of the

Rome divided into four parts.

Roman government was divided between four commanders. OCTAVIUS CÆSAR had the WEST; ANTONY the EAST; LEPIDUS the SOUTH, and SEXTUS POMPEY the ISLANDS of the MEDITERRANEAN SEA and PELOPONNESUS.

Antony & Pompey. Lepidus & Octavius.

Antony and Pompey were soon involved in trouble, which resulted in the destruction of Pompey. Lepidus, seizing this opportunity to take possession of Sicily, aggravated Octavius; who caused the army of Lepidus to desert him, and then took him prisoner and banished

Octavius and Antony. Octavia.

him. Octavius and Antony were then left to control the affairs of the government, and, through the judicious influence of Octavia, her husband and brother continued to live in peace for three years, after which Antony, being drawn by his passion for Cleopatra, went down into Egypt and bestowed upon that corrupt woman and her children several provinces, abusing and outraging the feelings of his loyal wife, Octavia.

Romans indignant.

The Romans were indignant at his conduct, and stood ready to support Octavius in an effort to avenge the wrong done his sister by her infidel husband.

Octavius glad.

Octavius, glad of an occasion to declare war against his rival, prepared to engage in the final contest. Antony

Antony's army.

succeeded in assembling an army of *one hundred thousand infantry*, *twelve thousand cavalry*, and *five hundred ships of war*.

Octavius' army.

Octavius had under his command an army of *eighty thousand infantry*, *twelve thousand cavalry*, and *two hundred and fifty ships of war*. But the war vessels of Octavius were better manned than those of Antony.

The rivals and their forces.

With these forces the two rival Romans were prepared to contend for the victory, and to decide who should be

The battle located.

established as the successor of Julius Cæsar. The decisive battle was fought upon the beautiful sheet of water known anciently as the AMBRACIAN GULF, but now called the

The gulf.

GULF OF ARTA. This gulf is located west of Epirus. It is *twenty-five* miles in length, and ranges from *three* to *ten* miles in width.

Antony's fleets. Cleopatra's

The fleets of Antony entered the bay, commanded by Marc himself. Cleopatra, in command of sixty Egyptian war vessels, came to assist him, whose moral ruin she had

Octavius and his fleet.

accomplished. Octavius, in command of his own fleet of *two hundred and fifty ships*, sailed into the gulf to contend for his right to the supremacy in the government. The

The land-armies.

two opposing land-armies were left on the opposite banks, to witness the struggle, without being able to participate

The conflict. B.C. 31.

in the fight. They engaged in the conflict on 2d of Sept., 31 B.C.

J. S. C. Abbott.

John S. C. Abbott, in his History of Italy, page 282, gives a vivid description of this remarkable contest between Antony and Octavius; which we quote because of its graphic representation of the scene.

A descriptive quotation.

He says: "The morning of the second of September, 31 B.C., dawned clear and cloudless upon the bay, which was covered and surrounded with all the pomp and pageantry of war. The banners of the opposing legions, and the gleam of polished helmet and cuirass, sword and javelin, glittered in the sun's rays, while twenty-four thousand horsemen rode to and fro, impatient to participate in a fight, which, however, they could only witness as a spectacle. Such a gladiatorial scene on such an arena, stands unrivalled in this world's history. In beautiful order and in a long line, the two fleets, driven by the arms of the rowers, approached each other. Each ship was in itself a fort, containing its garrison of fighting men; and the business of the rowers was simply to lay them alongside of each other, that the trained soldiers, hand to hand, with sword, javelin and battle-axe, might decide the fray. It was Rome against Rome; Antony against Octavius.

For a long time the horrid butchery continued. The clangor of the battle, as steel met steel, and rang upon coats of mail; the cries and shouts of onset and death; the huzzas of the legions upon the shore; the cloud of missiles which almost darkened the air; the flash of fire-balls and the smoke and flame of the conflagration, all combined to present a scene which Trafalgar or Aboukir could hardly have surpassed. Cleopatra was struck with a sudden panic, as she saw several of the mammoth quinqueremes of Octavius pierce Antony's centre, hurling destruction on all sides. Fearing that her detachment, thus cut off, was doomed to destruction, she gave the signal for retreat. This created a general panic; and, in a few moments, the whole fleet of Antony was in a state of utter rout, the oarsmen straining every nerve to escape as they could, pursued by the exultant galleys of Octavius, hurling destruction upon the fugitives."

Thus Antony was defeated, and hastily entered the ship of Cleopatra. He refused to speak to her for three days; because of the sad results which had come to him on her account. But his love for the Egyptian queen soon overcame all his anger, and they were again friends.

His army surrenders

His abandoned army surrendered at last to Octavius; and Antony accompanied Cleopatra to *her* dominions in

He goes to Egypt.

Egypt, where they sought to place everything in readiness to defend that country against Octavius, if he should advance upon them.

Cleopatra's position.

Cleopatra, in her criminal association with Antony, had no genuine love for him, being only ambitious to demonstrate her power of fascination to conquer her victim; and she stood ready to exercise that power over others also, as the opportunity might be presented. She therefore

Her efforts to charm Octavius.

made an attempt to conquer Octavius with her charms; and while she seemed to be working only in the interest of Antony, who was a slave to her pretended love, she endeavored to infatuate Octavius, by sending him secret messages in her own name, along with the propositions which were made with reference to the diplomacy between them, and signed by herself and Antony, and conveyed to the destined successor of Julius Cæsar.

Octavius and Cleopatra.

By this means a secret corespondence was opened between Octavius and Cleopatra, which he improved to his own advantage against Antony. Octavius cared nothing for her love; but was ready to embrace the favored opportunity to get rid of his rival. He therefore offered to bestow honors upon Cleopatra, and to show her special favor, if she would kill Antony, or banish him from Egypt.

Antony's distress.

Antony discovered this secret communication after a time; but he had no power to retaliate against the injury he was receiving; and the wretched man, filled with jealousy and indignation, was almost insane.

Octavius advances upon Egypt.

Octavius, meanwhile, advanced upon Egypt, and soon succeeded in taking possession of that country, and reducing it to a Roman province; and the vile, fascinating Cleo-

The result.

patra was finally conquered by Octavius, who had used the

weapons; with which she attempted to ensnare him against her; and her fascinating charms at last proved her own ruin; and Antony, Egypt, and its artful queen, all fell under the power of OCTAVIUS CÆSAR, who now stood where nothing could prevent him from being recognized as the successor of his uncle, Julius Cæsar.

He returns to Rome.

As soon as he had triumphed over his foes, he returned to Rome, the master of the situation, at the head of the world. All nations had been conquered; and Octavius Cæsar had reached the height of his ambition, and triumphed in his work.

Rome an empire.

ROME had now become a mighty EMPIRE, holding sway over all nations; and OCTAVIUS CÆSAR, the successor of his crown-seeking uncle, had the crown placed upon his brow, and stood at the head of the FOURTH UNIVERSAL EMPIRE OF THE WORLD, as its *first* EMPEROR.

The title August.

The senate conferred upon him the title, THE AUGUST, in the year 26 B.C., when he was thirty-six years of age; and from that time, his name, Octavius, was dropped, and

Cæsar Augustus.

he was called CÆSAR THE AUGUST,—or, CÆSAR AUGUSTUS,—and he is, therefore, the noted CÆSAR AUGUSTUS, of whom so much is said in sacred and secular history.

August.

July.

Because of this title,—THE AUGUST,—the eighth month of the year has been called *August*. The seventh month of the year being called *July*, in honor of JULIUS CÆSAR, his uncle.

Titled and honored.

Thus titled and honored, at the age of thirty-six years CÆSAR AUGUSTUS was placed upon the throne of the ROMAN EMPIRE.

Extent of the empire.

The territory of this GREAT EMPIRE extended over three thousand miles in length, and over two thousand miles in width, covering the principal part of EUROPE, ASIA and AFRICA. Not a nation was in a position to occasion trouble to the EMPEROR of ROME. Ten thousand men

His guard.

constituted his guard: the revenues were immense, peace

Temple of Janus.

prevailed, the temple of JANUS the god of war was

Improvements in Rome.

closed, and Cæsar Augustus had time to devote to making improvements in the city of ROME, then THE CAPITAL OF

THE WORLD. This city had been improved and very much enlarged since its foundation, but now, as it stood, the Metropolis of this MIGHTY EMPIRE OF THE WORLD, it must be embellished, and made to fittingly honor the position it now occupied as the imperial city.

The result.

The personal attention of Cæsar Augustus was given to this enterprise, and Rome was beautified and improved, until Cæsar boasted that he "found Rome a city of brick, but should leave it a city of marble."

Local rulers.

He could not attend personally to all the local affairs of this vast empire, and, therefore, local rulers were appointed to attend to those interests in the different provinces, subject to *his* dictation who sat upon the imperial throne at Rome. These rulers were titled according to their position.

Titles.

Ruler in Judea. Herod.

The local ruler in Judea, a country of special interest to the servants of God, was HEROD. He had been placed in that position by Pompey; and when Cæsar Augustus came to stand at the head of the Roman Empire he recognized Herod, and ratified his appointment, making him his own representative in that province.

Taxes to be levied.

Cæsar finally found it necessary to levy taxes upon his subjects for the support of the government, and issued a decree to that effect; and so we read, in Luke 2 : 1, that

Decree.

"There went out a decree from Cæsar Augustus that all the world should be taxed,"—or "should be" enrolled for taxation.

By this "decree" we are able to better appreciate the authority of Cæsar Augustus, and the fact that he was a universal ruler; because, if this had not been true of him, he could not have levied taxes upon "all the world."

The people obey.

In accordance with this decree, the people went to the different cities for the purpose of enrolling their names

The Jews.

upon the tax-list. The Jews, being vassals to Cæsar, were obliged to attend to this matter, with others, going to the nearest cities to enroll their names.

As the important work in the interests of the Roman government was being attended to, a remarkably interest-

Interesting event in Bethlehem

Babe born in a stable.

Joseph and Mary.

Cheered by shepherds' approach.

The babe adored.

Wonderful scene.

ing event occurred in the city of Bethlehem, in Judea, about five miles south of Jerusalem. A babe was born in a stable, and laid to rest in a manger, tenderly clasped in the arms of his mother, who, because of the overcrowded city, could find no better place to repose with her first-born son. Joseph, a devout Jew, with his wife, Mary,—herself a Jewess of the royal line of David's house,—were obliged to care for the new-born babe under these peculiarly humiliating circumstances; but soon their hearts were cheered by the approach of some shepherds, who had come from the plains where they were engaged in watching their flocks, and had pressed forward as though directed by some unseen power. They came to the lowly manger, to bow in adoration before that lovely babe. What could it mean? Why came they thus? Who directed them to the spot? What mean they by these adorations and praises bestowed upon a lowly babe? A wonderful scene had occurred, while they were quietly engaged with their flocks upon Bethlehem's plains, but a short time before. For, "lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, 'Fear not; for, behold! I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, 'Glory to God in the highest, and on earth peace and good will to men.'"

When this wonderful scene was over, and the angelic host had retired to their celestial abode, the shepherds resolved to follow the direction given them by the announcing angel, and to go in search of the thus-heralded babe; and when they found him in the manger, as the angel had said, they recognized the "*sign*," and worshipped the *signified* babe.

Wise men from the East.

Some time after this event, some wise men came "from the East to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and have come to worship him."

Herod troubled. Demands where Christ should be born. Prophecy.

The declaration of the *wise men* troubled Herod, and he called the chief priests and scribes together, and "demanded of them where THE CHRIST should be born." "And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, 'And thou Bethlehem in the land of Judea, art not the least among the princes of Juda; for out of thee shall come a governor that shall rule my people Israel.'"

Privately consults the wise men. Sends them away

Then Herod privately interviewed the *wise men*, and "enquired of them" "what *time* the *star* appeared," and then he "sent them to Bethlehem." He said,—"Go, and search diligently for the young child; and when you have found him, bring me word again, that I may come and worship him also."

They depart. Guided by the star to the place.

Those *wise* seekers after the King of the Jews departed, and the *star* which had guided them from the *East* went before them still, "till it came and stood over the place where the young child lay;" not over the *stable* where he was *born*, but over the "*house*" where Joseph and Mary dwelt with their babe; and when they entered the house,

House.

They see the child.

"they saw the young child, with Mary his mother, and fell down and worshipped him, . . . and presented unto him gifts; gold and frankincense, and myrrh."

Present gifts. Do not return to Herod.

But they did not return to Herod. God had warned them in a dream not to comply with his request; and they were "*wise*" enough to heed God instead of Herod; and that wicked ruler, when he saw that they had done contrary to his direction, was exceeding angry, and caused "all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men,"

His anger. Cruel slaughter of children

Jesus safe.

to be slain. But Mary's son, JESUS, was safely protected; and in the land of Egypt, where Joseph and Mary had gone by the direction of God, the legal heir to David's

Herod's efforts a failure.

throne *lived*, while thousands of others *died*; and so Herod's effort to kill *him* failed.

Shepherds and wise men.

Some have supposed that the shepherds and the wise men were the same persons, only being designated by these different terms; but that opinion is not reasonable. The SHEPHERDS were "watching their flocks" on the *plains* of *Bethlehem*, when they heard the announcement of the angel, and they went directly to the city, where they found the babe in the manger, as the angel had said they should; while the "WISE MEN came from the *East*" to the *City of Jerusalem*, being directed by the star; and then went to *Bethlehem* in search of the child, and *found* him in a "house," instead of the "manger." This must have been some time after the shepherds found him in the manger,—nearly two years.

Magi.

We are aware that there were *wise men* in Media and Persia in the East who were called the Magi. That same word *Magi* is the one rendered "wise men" in Matt. 2 : 1.

Question.

But why should they, in the far East, have known anything about "the King of the Jews?"

Jews in the east.

We answer: God's people, the Jews, had been in those eastern countries. They had been captives in Babylon; and when the Medes and Persians took that city and established the MEDO-PERSIAN EMPIRE, the Jews came under their power; and two years from that time Cyrus

Edict of Cyrus.

issued his edict, allowing them to go back and build up the city of Jerusalem and the temple, and that edict was recorded and kept in the palace at Ecbatana, in Media; for, as we have noticed, when Darius the son of Hystaspes was called upon to assist the Jews, he caused the records to be searched, and the decree of Cyrus to "restore and build Jerusalem" was found; which he renewed and gave his own sanction to it.

Wise men have means of knowing.

Therefore, the wise men of the East had means of knowing that the Jews expected a king. Their last king fell when Zedekiah was dethroned; but another one was promised, who had a right to that throne. And beside

Time measured.

this, God measured the time from the edict of Cyrus to

the birth of the promised Messiah, saying, that "from the going forth of the commandment;"—the edict of Cyrus—"to restore and build Jerusalem, unto the Messiah the Prince, shall be *seven weeks*, and *three-score and two weeks*,"—weeks of years, or *seven sevens*,—and three-score and two sevens—*sixty-nine sevens*—of years, which is *four hundred and eighty-three* years.

Weeks of years.

483 years.

As the "commandment," or edict, of Cyrus was recorded in Ecbatana, the "wise men" had means of knowing when it was *time* for the MESSIAH to be born, and, doubtless, they understood it; and understanding that *the four hundred and eighty-three years* had been accomplished, they were prepared to receive the signal of his birth.

Wise men know the time.

Prepared for the sign.

That edict was passed by Cyrus in the first year of his reign as the *sole* monarch of the MEDO-PERSIAN *Empire*, which was 488 B.C., or just *four hundred and eighty-three years* before the actual birth of Christ.

Edict passed in 488 B.C.

Therefore, "when Jesus was born in Bethlehem of Judea," this prophetic line of measurement had reached its *ultimatum*, and to MESSIAH THE PRINCE at the time appointed.

Messiah at the time appointed.

The time "to the Messiah" having been thus definitely given, the "wise men" were in a position to be expecting the SIGN which should herald his birth.

Sign expected.

Two symbols had been given, by which the promised Messiah and his work were significantly represented, both as Saviour and King.

2 symbols.

These symbols were designated by BALAAM, the soothsayer, when, at the request of BALAK, the Moabitish king, he went out to curse the Canaan-bound pilgrims, because their guide, the fire-cloud pillar, had refused to move onward beyond the land of Moab, before giving the signal to encamp, and the numerous tents of the children of Israel had to be pitched upon the soil of that realm, much to the annoyance of its objecting king. Balaam, because God used him to announce blessings instead of cursings concerning that people, was ordered by Balak to *go home*. But he was moved upon by the Spirit of God to speak

Balaam.

Balak.

Pilgrims.

Numerous tents.

Mouthpiece for God.

Ordered home.

Moved to speak further. Advertises

further, and he said to the king of Moab: "I will advertise thee what this people shall do to thy people in the *latter days;*" and among the things *advertised*, we find these two symbols referred to, which are described in the following language: "There shall come a star out of Jacob, and a sceptre shall rise out of Israel." (NUMBERS 24 : 17.

The Advertisement.

Star and Scepter.

In this prophetic *advertisement*, *the Star* and *the Sceptre* are used as *symbols*.

THE STAR is an *emblem of hope*, and signified to Balak that the much despised Israelites had before them a bright prospect; a *Star of hope* was to come, to light up their pathway.

THE SCEPTRE is an *emblem of kingly power*, and indicated to the proud king of Moab that the people whom he sought to curse were, finally, to have a KING whose dominion should be far superior to that of Balak; and it was said that he should "smite the corners of Moab, and destroy all the children of Sheth."

Jesus the hope of the world. Symbolized by the star. Star of hope. Literal star appears. He the morning star.

JESUS CHRIST came at his *first advent* as the *hope* of the *world*, and was, therefore, *symbolized* in this prophetic representation by the "STAR" that should "come out of *Jacob*;" and, therefore, when the *star of hope* arose, and JESUS, THE SAVIOUR OF MANKIND, was born, GOD caused a *literal star* to appear in the *East*, to herald his birth, and to indicate his work; for he *was* "The bright and morning Star," which had come to give the light of hope to a *lost world*; and that sign did not disappear until it had guided the wise men to the place where the One it represented was to be found, and the star-emblem of hope "stood" still, in its glory, "over the place where the young child lay;" and thus identified Jesus as the One who had been promised so long before.

Star-emblem. Identifies Jesus. Prophecy fulfilled.

And so God's prophetic word was fulfilled. The "wise men" must have been familiar with this prophecy, or they would not have known when the star appeared, that it was "HIS STAR." But they did know; and by following HIS STAR they found HIM.

"His Star."

Cæsar Augustus. Dies A.D. 14. Aged 76 years. Poisoned. Livia. Tiberius.

Cæsar Augustus continued to reign until A.D. 14, when he died, in the seventy-sixth year of his age.

He died from the effects of slow poison, which was doubtless administered by his wife, LIVIA, that TIBERIUS, her son by her former husband,—who, through her cunning craftiness had been adopted by Cæsar Augustus, and associated with him in his reign for about two years,—might become sole ruler of the ROMAN EMPIRE.

J. S. C. Abbott's statements

J. S. C. ABBOTT says, with reference to this act of Livia in poisoning her husband, that "It is characteristic of the awful corruption of those times, that no one seems to have been *shocked* at the *supposition* that Livia poisoned her husband. . . . Poisonings and assassinations were so common that such atrocities seem hardly to have been regarded as a breach of respectable morality, if there were any motive, in the line of expediency, for the deed." (The History of Italy, page 302.)

Character of Tiberius

TIBERIUS was a *vile* young man, full of guile and hypocrisy; but, through the wicked shrewdness of his mother and his own deceitful manœuvrings, he was exalted to the imperial throne on the death of Cæsar Augustus, in A.D. 14, having been an associate ruler from A.D. 12.

Exalted to the throne, A.D. 14. A.D. 12.

Tiberius Cæsar. Second emperor. Not honored. His standing. 15th of his reign.

TIBERIUS CÆSAR became, therefore, the *second emperor* in this ROMAN EMPIRE. He was not honored, however, by the citizens; but was termed "a hypocritical, sensual and cruel tyrant;" and has been remembered as the man who "filled the streets of Rome with blood."

John the Baptist.

In the fifteenth year of his reign, dating from the time when he became associated with Cæsar Augustus, another interesting event occurred in the land of Judea. JOHN THE BAPTIST, a strange man, of peculiar dress and sustenance, appeared upon the banks of the Jordan, surrounded by multitudes, and began to bury them individually beneath its waters; and, as they were lifted up out of the the water, they stood confessing their sins. While thus engaged in baptizing the people who heeded his instruction, he saw One approaching with a humble and yet dignified air; and as the eyes of the BAPTIST rested upon that

ONE, he exclaimed, as though suddenly moved by the power of inspiration, "BEHOLD THE LAMB OF GOD, THAT TAKETH AWAY THE SIN OF THE WORLD."

Lamb of God.

Jesus. 30 years old.

It was JESUS who thus came. He was then about thirty years of age, and had come to enter upon his great mission. He approached John, and offered himself as a candidate for baptism. THE BAPTIST shrank from burying that noble Form beneath the waves of Jordan; but he meekly submitted, and baptized JESUS, burying him in the waters of Jordan, as he had buried others; but, unlike the rest, JESUS made no confession of sins, but "went up straightway out of the water," and received the holy anointing, which gave to him the title "THE CHRIST," which means, "THE ANOINTED ONE": the Holy Spirit descended in the form of a dove and rested upon him, and God thereby recognized him as HIS SON, and his mighty voice proclaimed the fact to the people.

Jesus is Baptized.

His anointing.

JESUS, THE CHRIST, then went forth to his work. *First*, to the wilderness, to be tempted of the Devil; where he succeeded in triumphing over that *chief rebel* against the government of God.

In the Wilderness.

Afterwards, as the "Anointed One" and legal heir to David's throne, he rode into Jerusalem, and claimed the imperial seat of David. But the Jews rejected his claim; and finally succeeded in getting him condemned to be crucified for treason against the Roman government; for they said, "Whosoever maketh himself king speaketh against CÆSAR;" and they declared themselves loyal to the Roman Emperor.

Claims the throne of David.

Rejected.

He was executed in the year A. D., 30, while TIBERIUS was still upon the throne of the ROMAN EMPIRE.

He is executed, A.D. 30.

Jesus was put to death by crucifixion.

Crucifixion.

The Romans had two modes of capital punishment, *one* by *beheading*, the *other* by *crucifixion*.

Two modes of punishment.

When a *Roman citizen* was condemned to be executed for crime, he was sentenced to be *beheaded;* for they thought that the ignominious death of the cross was too degrading for one who was *free-born*, even if he were

Reasons why.

proved worthy of death, but if a *slave* or *foreigner* was condemned to die he must be crucified; to show that, even as a criminal, he was inferior to a Roman malefactor. Therefore, the Romans had the following adage: "The *cross* for the *slave*."

Adage.

Jesus a Jew.

Jesus Christ was a Jew, and the Jews were foreigners; so, when he was sentenced to die, there was no alternative but that he must be crucified; and hence he was nailed to the cross, and expired in agony on Calvary.

Therefore crucified.

He was taken down from the cross and laid in the new tomb of the rich *Joseph of Arimathæa;* and the much hated "KING OF THE JEWS" was thus removed from the sight of his opposers, and slept the sleep of death. Great care was taken to secure him within that tomb. The Roman seal was placed upon the stone, at the door of the sepulchre, which no man could break without forfeiting his life. Soldiers were stationed on guard around the tomb, and the Jews rejoiced in their victory over the One whom they claimed was an impostor. Jesus quietly slept on, under the power of death, until the morning of "the first day of the week," three days after his crucifixion. But, as that first-day morning dawned, behold A SHINING ONE FROM THE REALMS OF GLORY descended, and swiftly approached the guarded tomb. He seized the stone on which the seal of the Roman government had been set, and *rolled it back*, in the dignity of his angelic power, and calmly sat down upon it, as though expecting something of vast importance to transpire. The soldiers paled before this august personage, like dead men; but that angel was fearless. He had broken the Roman seal; but he was in no haste to flee, but waited to witness the breaking of a stronger power than that Roman seal represented. Then Jesus, having been three days and three nights under the tyrannical power of death, calmly awoke. Wrenching the keys from "him who had the power of death," he adjusted everything properly within the tomb; and then, in the majesty of a conqueror, he stepped forth from the prison-house of death, never more to come under the power

In the tomb of Joseph.

Roman seal.

Guard.

1st day of the week.

Shining one.

Rolls back the stone.

Soldiers pale.

Resurrection of Christ.

of that cruel tyrant; and in the majesty of his divine power he appeared to his disciples and others, as the victor over death and the grave, forever.

He who had been slain was alive again; and the fact of his literal resurrection was thoroughly demonstrated and established.

40 days. He remained among his followers *forty days;* during

Seen of more than 500. which time more than five hundred persons of a reliable character saw him, and testified to the fact that it was the *same One* who had been crucified.

Then, just before he went from them, he gave them their commission and authority—the highest men can have for their work—as ambassadors. If not at first committed

His commission to his disciples. to parchment, this commission was authentic, as *it* accredited the disciples. He said: "Go ye, into all world and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even to the end of the world."

His ascension. And then, when he had been with them forty days, he left his disciples and went up into heaven. They saw him go, and watched him till "a cloud received him out of their sight."

10 days afterward. *Ten days* from that time, they being all together at Jerusalem, the Spirit was poured out in mighty power

Qualified to preach. upon them, and they were qualified to go forth and preach the gospel of the KINGDOM of the RESURRECTED KING.

Persecuted by the Jews. They were persecuted by the Jews in Jerusalem, and

Scattered. being "scattered abroad" on account of it, they "went everywhere preaching the word;" and, as "ambassadors for Christ," they persuaded many to become loyal to that royal Heir of David's throne, with the prospect of being gathered into His kingdom at last.

Principles. The principles of HIS KINGDOM were very much superior to those of the ROMAN EMPIRE.

Pagan religion. The religion of the Romans was pagan or heathen; but the followers of Christ taught a different religion. And yet

Churches established

they were permitted to progress with their work undisturbed by the government, until churches were established in many places, and even in the city of Rome itself. SAUL OF TARSUS, having been converted and placed among the apostles, had been carried to Rome a prisoner, because of the efforts of the Jews against him, where he preached the gospel of Christ for "*three years* in his own hired house."

Saul of Tarsus.

Tiberius, to A.D. 36.

Aged 78 years.

Reigns 22 years.

TIBERIUS continued to reign in Rome until A.D. 36, when he died, being at last smothered with a pillow. He was seventy-eight years old, and had reigned twenty-two years from the death of Cæsar Augustus.

Calagula 5 years.

Killed A.D. 41.

CALAGULA was then exalted to the imperial throne. He reigned five years, and was put to death in A.D. 41.

Claudius reigns 13 years.

CLAUDIUS CÆSAR succeeded to the head of the ROMAN Empire in A. D. 41, and reigned thirteen years. He also died a violent death.

Nero, from A.D. 54 to A.D. 67.

His cruel reign.

NERO—"The base and cruel Nero,"—next mounted the throne. He commenced his reign in A.D. 54, and continued *thirteen years*, until A.D. 67. Under his reign the city presented a scene of blood, and funerals darkened the streets. It was during his tyrannical rule that the

Christians persecuted

He finds occasion against them.

CHRISTIANS were first persecuted by PAGAN ROME. He found occasion against them in the following unjust and diabolical manner: At that time Rome contained *four millions* of inhabitants, who dwelt in very close, narrow

Rome set on fire.

streets. Nero ordered his private servants to set fire to the city, that he might eagerly feast his corrupt eyes upon the devouring flames, and greedily enjoy the fearful conflagration. As the flames kindled upon the homes of the citizens of his own capital, and the sufferers became frantic with fear as they attempted to save their lives and property, he, in his baseness, was engaged in his private apartments in playing and singing "THE DESTRUCTION OF TROY."

Fire rages 9 days and nights.

The fire raged for nine days and nights, and thousands perished because of his fiendish work. Two-thirds of the city was destroyed; and then when suspicion began to rest

Suspicion rests upon Nero.

upon him, and the excited multitude began to clamor for

Christians accused.

vengeance, he sought to cover his own guilt by declaring that the Christians set the fire; and not only was this terrible crime laid to *their* charge, but every other false accusation that could possibly be devised was brought against them, until prejudice was excited against the humble followers of Christ to such an extent that they were ordered to be put to death. During this *first persecution*, PAUL, PETER, JAMES the brother of John, and JAMES the Lord's brother, were all put to death, with many others of the faithful. PAUL had been liberated from his imprisonment in Rome, and had been engaged for some time in visiting the churches in the different localities. He was with the church in the ISLAND of CRETE when this persecution broke out in Rome; and, as soon as he heard of the trouble which had befallen his brethren in that imperial city, he hastened to Rome to cheer and console them in the midst of their sufferings; and he there lost his life with the others.

1st persecution.

Paul.

Jews and Syrians.

Appeal to Nero.

Syrians favored.

Jews in arms.

While NERO was on the throne at Rome, a quarrel arose between the JEWS and SYRIANS concerning the city of CÆSAREA, both parties claiming it. An appeal was made to Nero for decision in the matter, and he decided in favor of the Syrians. This enraged the Jews, and they took up arms against their rivals, and began that fatal war which resulted in the destruction of Jerusalem. This war commenced in the twelfth year of Nero's reign, in A.D. 66. GESSIUS FLORUS was then governor of Judea, and he allowed this trouble to continue, without giving any attention to it, until it was beyond his control; and finally matters became so serious, that Nero found it necessary to send troops into Judea to suppress the rebels; and he sent VESPASIAN, a distinguished commander, with a powerful army, to quell the rebellion. TITUS, the son of Vespasian, accompanied his father on this expedition; and they, together, at the head *of sixty thousand soldiers*, attempted to reduce the Jews and bring them into submission.

12th of Nero, A.D. 66.

Vespasian.

Titus.

60,000 soldiers.

They entered Galilee, burnt GADARA, and then marched to JOTAPATA, where they came in contact with JOSEPHUS,

Work of desolation commenced. Josephus.

THE JEWISH HISTORIAN, who succeeded in defending the city for forty-seven days; but at last he was overcome and taken prisoner, with many of his associates, while a larger number were killed.

Conquests continued.

The Romans continued their conquests until all the cities of Judea, except JERUSALEM, the grand capital, were reduced and brought under their power.

News of Nero's death.

While engaged in this enterprise, Vespasian received news that Nero was dead; for that cruel and base tyrant, who had rejoiced in the torture of his subjects, had been persecuted himself by his enemies, until he had been driven to the act of self-murder, in order to escape having his head fastened in the pillory—which was a frame through which the head and hands of a criminal were thrust for punishment. Into this, Nero was to have been put, and whipped to death; when he destroyed himself to escape it.

Destroys his own life.

Galba.

GALBA was next exalted to the throne on the death of Nero, and Vespasian despatched his son Titus to Rome to congratulate the new emperor, and to receive instruction concerning this war in Judea.

Congratulated.

Titus was delayed in his passage, and before he reached the imperial city Galba had been slain. He only reigned about three months, when, in a disgraceful manner, he was beheaded, and his head rolled upon the floor, to be tossed about by his enemies; until one of his slaves dug a hole and buried the ghastly thing, and put the spectacle out of their sight.

Galba slain. Reign of 3 months.

Otho. He is destroyed.

OTHO next succeeded to the throne; but destroyed his own life after a few months' reign, leaving the empire to his rival, *Vitellius*.

Vitellius. His reign and death.

VITELLIUS came upon the throne to devote his time to indulgence in eating and drinking, to the neglect of the interests of his government. Because of his effeminate voluptuousness, he was at last dragged through the streets for hours, with his hands fastened behind him, and a rope about his neck, and he expired from blows struck with clubs; and then his dead body was drawn over the pavements until it became a mangled mass; and, finally, it was

thrown into the Tiber, and the throne of Rome was again without an occupant.

18 months, Galba, Otho and Vitellius.

In the short space of eighteen months, these three emperors, GALBA, OTHO and VITELLIUS, had filled the throne and gone down to death.

Vespasian.

VESPASIAN, who had craftily manœuvred against Vitellius, himself aspiring to the throne, was immediately declared emperor of Rome by the senate. He left the affairs in Judea in charge of his son Titus, and returned to Rome. He took his position upon the throne in the first part of the year, A.D. 70, and continued to reign until A.D. 79.

Declared emperor. Titus in Judea.

He is to end the war. His course

Titus being left in Judea to finish the work of conquering the Jews, found it necessary, at last, to lay siege to their city, Jerusalem. He hestitated to do so, for some time, and endeavored to persuade that people to submit to him, without forcing him to do violence to their sacred city. He sent Josephus to them to urge them to yield; and that Jew went to his countrymen, and with tears running down his cheeks he pleaded with them to desist from their course. But they would not heed his entreaties. A *few* were ready to listen, and became anxious to cease the fighting; but the *majority* became more enraged, and cruelly destroyed those who had expressed a desire to submit. The slaughter was fearful. Jews destroyed Jews, until thousands fell, and famine soon came upon them with its terrible ravages. Pestilence added its awful assistance to the destruction of life, until, as we are informed, Titus was told that they had carried out at the different gates for burial, "*six hundred thousand* persons; and, then, that being unable to carry them *all out*, they had filled *whole houses* with the dead, and shut them up." What an awful condition of things was this; *whole houses filled with dead bodies and shut up!*

Josephus sent to them.

His tearful pleading.

The Jews' stubbornness.

A few desire peace.

The majority more enraged.

Fearful slaughter.

Jews destroy Jews.

600,000 dead carried out the gates.

Houses filled with the dead.

Famine at length prevailed to such an extent that they were driven to the disgusting extremity of eating *human flesh* to satisfy their hunger, and mothers even fed upon the flesh of their babes!

Famine.

Human flesh eaten.

A heart-rending scene described.

Miriam.

One heart-rending scene is described by the historian, which, though it is of a character to cause feelings of disgust, cannot well be omitted. "A lady, whose name was Miriam, had taken refuge, with many others, in this devoted city, from the breaking out of the war. As the famine increased, her house was repeatedly plundered of such provisions as she had been able to procure. She had vainly endeavored by her entreaties to prevail upon them, or by her execrations to provoke them, to put an end to her miserable existence; but the mercy was too great to be granted her. Frantic, at length, with fury and despair, she snatched her infant from her bosom, cut its throat, and broiled it; and, having satiated her present hunger, concealed the rest. The smell of it soon drew the voracious human tigers to her house. They threatened her with the most excruciating tortures, if she did not discover to them her provisions. Upon which she set before them *the relics of her mangled infant*, bidding them eat heartily and not be squeamish; since she, its once tender mother, had made no scruple to butcher, dress and feed upon it. At the sight of this horrid dish, inhuman as they were, they stood aghast, petrified with horror, and departed, leaving the astonished mother in possession of her dismal fare." (*Jones' History of the Church*, p. 110.)

What Titus said. Determined to destroy the city.

When the news of this awful deed reached Titus, he resolved to destroy the city; saying: "I am determined to bury that cursed metropolis under its ruins, that the sun may never more dart his beams on a city where the mothers feed on the flesh of their children; and the fathers, no less guilty than themselves, choose to drive them to such extremities, rather than lay down their arms." (*Jos. Wars*, B. 6; ch. 3.)

How Jerusalem was fortified. Three walls. Old wall. 60 towers. 14 towers. 80 towers.

Jerusalem was a strongly fortified city. It was four miles in compass, and surrounded by three strong walls. "The first, or old wall," was considered impregnable, because of its immense thickness, and also because it was fortified by *sixty strong towers;* and beside these, the *second* wall had *fourteen towers;* and the *third* had *eighty*

of these strong and lofty pillars, to strengthen the defences of that city against the foe.

The siege. At last, the storm-siege burst in all its fury upon the doom-awaiting city. The excitement was great, and increased constantly. The soldiers became wild, and rushed forward like mad-men to their work of destruction. They battered down the walls; they scaled the ramparts; they threw firebrands into the buildings, and slew the Jews, men, women and children; delighting in the slaughter. They burned the temple, although Titus endeavored to save it. The altars were broken down and destroyed; and on the

July 17, A.D. 70. seventeenth of July, A.D. 70, the daily sacrifice ceased

Daily sacrifice ceased. forever, as there was no longer a proper person to offer it.

Utter destruction. And thus Jerusalem, with its noble structures, its strong fortifications, beautiful palaces, lofty towers and massive walls, was brought level with the ground; except a fragment of the western wall, and three towers, which Titus

Monument reserved as a monument of what had been the strength of that city, and the might and skill of its conqueror. The desolation produced was so great that nothing but this monument remained to indicate that the ground had ever been occupied by a city.

Whole country desolate. The war of desolation continued until the whole country became barren and desolate, and it ended in the down-

Jewish nation. fall of the Jewish nation; and from that time the remnant of that once favored nation have been scattered through-

Despised. out the world. They have been despised and persecuted, suffering miseries, and being hated by all classes. Not until quite recently have they been granted any favors by the great nations of the world.

Sad the calamity. How sad the calamity! How terrible the results! But

Justly meted out. these things were justly meted out to them; the once favored people of God.

Had been instructed. They had been instructed concerning the matter, and might have escaped the awful catastrophy if they had given

God gave them instruction heed to the instruction; for when God gave them the law by which they were to be governed, and the principles upon which their kingdom was to be established, away

Days of Moses, 1500 years before.

back in the days of MOSES, more than *fifteen hundred* years before this destruction of their city. He promised them abundant blessings, on condition that they should obey his precepts, and do all his righteous will which he should make known to them.

Blessings for obedience.

But if they failed to hearken unto his voice, and to obey his directions, they were to be cursed, and their enemies should put "a yoke of iron" upon their neck, until they were destroyed; and in the prophetic description which we have of the calamities which should come upon that nation on account of their disobedience, we have a vivid representation of this fearful siege, which thus resulted in the destruction of their city, and the downfall of their nation.

Cursings for disobedience.

In prophecy.

Vivid representation

The prophecy in Deut. 28

The prophecy referred to is found in the *twenty-eighth chapter* of *Deuteronomy*. This being a little aside of the direct line of prophecy relating to Roman history, we call immediate attention to it, while the scenes represented are vividly in mind.

Immediate attention.

The whole chapter (Deut. 28) should be carefully read; but we can only notice the most striking declarations which are portrayed in it; and which have been fulfilled upon that people who departed from God, and refused to do his will; and, even rejected his son, Jesus Christ, and caused him to be crucified.

Notice most striking features.

Fulfilled upon the Jews.

Verses 49 and 50.

In the forty-ninth and fiftieth verses of that chapter, we read: "The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young."

Literally fulfilled.

This prophecy was literally fulfilled when the Romans came from their "far"-off country, against the Jews, in the *swiftness* of their onward march to destroy them; and speaking in the LATIN "tongue," which the Jews did not "understand" (as they used the HEBREW and GREEK languages); and they fiercely ravaged the cities of the Jews, regarding neither "old nor young" in their efforts to destroy.

Verse 52.

In the fifty-second verse, and onward, we read again:

"And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates, throughout all thy land, which the Lord thy
Verse 53. God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress
Verse 56. thee. . . . The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her
Verse 57. son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she bear; for she shall eat them, for want of all things, secretly, in the siege and straitness wherewith thine enemy shall distress thee in thy gates. . . .
Verse 60. Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of, and they shall cleave
Verse 61. unto thee. Also, every sickness, and every plague which is not written in the book of this law, them will the Lord
Verse 62. bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. . . .

Verse 64. "And the Lord shall scatter thee among all people from the one end of the earth, even unto the other; and there thou shalt serve other gods, which neither thou nor thy
Verse 65. fathers have known, even wood and stone; and among the nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing eyes, and sorrow of mind."

No words needed to apply the prophecy.

No words are needed to apply this wonderful, prophetic representation. As we read it, with the facts of history in mind concerning the destruction of Jerusalem, we are deeply and solemnly impressed with the fact that none but God could have given such a vivid and stirring description of these dreadful scenes, fifteen hundred years before they

Jesus foretells the destruction. Where recorded.

transpired. Jesus, the rejected king of the Jews, also foretold the destruction of their city, as recorded in the *twenty-fourth* chapter of Matthew; in the *thirteenth* of Mark; and in the *twenty-first* of Luke.

The declaration.

His disciples had called his attention to the temple, and to the remarkable stones of which it was built; and *He* said in reply: "The hour is coming, when there shall not be left one stone upon another, that shall not be thrown down."

Accomplished.

This prophetic declaration was accomplished when the temple of Jerusalem was brought level with the ground, so that there was "not left one stone upon another" that was "not thrown down."

Roman empire again.

We now turn our attention again to the Roman Empire and its rulers.

Vespasian reigns to A.D. 79. His death.

VESPASIAN continued his reign until A.D. 79, and then died a *natural* death. He was the first one of the Roman emperors who was thus privileged. The government was then left to his son Titus.

Titus, emperor. A.D. 79.

TITUS succeeded to the throne in A.D 79, and reigned only *two years*. During that period the eruption of MOUNT VESUVIUS occurred, when POMPEII and the HERCULANIUM were buried. A terrible pestilence prevailed in Rome during his reign, which, in its most destructive period, destroyed *ten thousand persons in a day*. Titus did much to relieve the sufferings of the people thus afflicted; and so manifested a kindness not common among Roman rulers. He died in A.D. 81.

Mt. Vesuvius. Pestilence.

Domitian. A.D. 81.

DOMITIAN, the brother of Titus, then succeeded to the head of the empire, in A.D. 81, and reigned *fifteen years*.

His character. Christians persecuted. John.

He has been called "cruel, frivolous and vain." In the last part of his reign, the Christians were again persecuted in a heartless manner; during which time JOHN, the beloved disciple of Christ, who had been laboring among

Banished.

the seven churches in ASIA MINOR, was banished to the ISLE OF PATMOS, just off the coast of that country. This was done because of his faithfulness in preaching the

gospel of Christ; and we have reason to thank God that John was ever thus banished to that island; for, as the result of that banishment, we have the BOOK OF REVELATION, the last book of the Bible. Jesus Christ, whom he served so faithfully, remembered him, when in that lone exile; and, having received a revelation from God the Father, "he sent and signified it by his angel unto his servant John;" "who" then "Bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." The Book of Revelation is that record. The wonderful things which are described therein John saw in the year A. D. 95, when on that Isle of Patmos, under the reign of DOMITIAN, the *eleventh* Roman emperor. We have upon the second chart of symbols John represented as his attention is first called by the "voice behind" him; and, also, of many things which he saw and described. We shall consider them more fully hereafter. We have simply referred to this interesting affair in order to locate the *time when* John saw these things, the description of which makes up the Book of Revelation. It was, as we have stated, in A.D. 95, and occurred thus under the reign of DOMITIAN, the *eleventh* emperor of Rome. Domitian was assassinated in A.D. 96.

The result.
Book of Revelation
Jesus Christ remembered him.
Sent his angel.
Record.
Wonderful things seen in A.D. 95.

NERVA, the twelfth Roman emperor, came upon the throne on the death of Domitian, in A.D. 96. His reign was short, but marked by kindness. The people lived in happiness while he ruled.

Nerva.
A.D. 96.

TRAJAN succeeded Nerva in the throne, in A.D. 98. He was well skilled in the art of government, and has been esteemed one of the best rulers in the Roman Empire; but the Christians were persecuted, to some extent, during his reign. He reigned *nineteen years*, and died.

Trajan.
A.D. 98.
Persecution.
Reigns 19 years.

ADRIAN mounted the throne as successor to Trajan in A.D. 117, and reigned *twenty-one years*.

Adrian.
A.D. 117.
Reigns 21 years.

ANTONINUS I. was exalted to the throne in A.D. 138, on the death of Adrian, and he was succeeded by ANTONINUS II.

Antoninus I.
A.D. 138.

Antoninus II., to A.D. 180.

ANTONINUS II. reigned until A.D. 180; so that about *forty-two years* were covered by the reign of the *first* and *second* ANTONINUS.

Rome prospered. 4th persecution.

Rome prospered during the reign of the second Antoninus; but the Christians were slain by multitudes. It was under his reign that the *fourth persecution* of the Christians occurred, and during this persecution POLYCARP was burned to ashes, and JUSTIN MARTYR was beheaded.

Polycarp. Justin Martyr.

Commodus, A.D. 192.

COMMODUS succeeded Antoninus, and reigned *nearly thirteen years*, to A.D. 192. From the reign of Commodus, the *seventeenth emperor* of Rome, properly dates the decline of that empire. He was succeeded by PERTINAX.

Pertinax. Killed.

PERTINAX mounted the throne, but reigned only a short time. Within one year he was killed, and the THRONE of the ROMAN EMPIRE was set up at auction and sold to the highest bidder.

Empire at auction.

Didius Julianus.

DIDIUS JULIANUS, a man of great wealth, bought it; but he was not capable of filling the throne, and only reigned *sixty-six days*, when his head was cut off and sent on a pike, as a token of peace, to SEPTIMUS SEVERUS; who, with a mighty army, was advancing to take possession of the throne.

Sixty days reign. Beheaded.

Septimus Severus.

SEPTIMUS SEVERUS soon succeeded in ascending the throne, although there were two others,—GENERAL ALBINUS, from BRITAIN, and GENERAL NIGER, from SYRIA,—who both aspired to the imperial seat.

Two opposers. Albinus and Niger.

Severus established in the throne. A.D. 198.

SEVERUS, notwithstanding their efforts, became thoroughly established in the throne in A.D. 198.

During his reign the Christians were again cruelly persecuted.

Severus died A.D. 211.

He finally died in BRITAIN in A.D. 211. He had been called there by an insurrection, and never returned home.

Caracalla and Geta.

He however appointed his two sons—CARACALLA and GETA—as joint-successors to the throne.

Hostilities.

CARACALLA and GETA were hostile to each other, and soon made a division in the empire; and, finally, Carracalla succeeded in destroying his brother's life.

Under the pretence of friendship and of a desire for

peace, he invited his brother to meet him in their mother's room. He had concealed some assassins, who suddenly rushed upon the unsuspecting GETA and stabbed him to death; and he expired in the arms of his mother, who was endeavoring to protect him, her clothes being saturated with his blood; and she herself was severely wounded.

Geta assassinated.

CARACALLA then became sole occupant of the throne, and ruler in the empire. He continued the reign, thus inaugurated in cruelty, for *six years*, repeating his deeds of blood, until A.D. 217, when he, who had so unmercifully destroyed his *own brother*, felt the steel of the assassin himself, and fell, leaving the throne to be filled by MACRINUS, who had caused his destruction.

Caracalla sole emperor.

Assassinated, A.D. 217.

MACRINUS was placed upon the throne; but he only reigned *one year and two months*, when he was destroyed, and the government was left to another.

Macrinus. Reigned 14 months.

HELIOGABALUS succeeded to the head of the Roman Empire in A.D. 218, and reigned *four years*. He was as base as Nero; and it is said that "the story of his atrocities cannot be told."

Heliogabalus, A.D. 218. Reigns 4 years.

ALEXANDER SEVERUS, his successor, took the throne in A.D. 222, and reigned *thirteen years*. He was a just and humane ruler; but he was murdered March 19, A.D. 235.

Alexander Severus, A.D. 222.

MAXIMUS came to the throne as the successor of Severus, in A.D. 236. He was said to be *eight feet and six inches* tall. During *his reign*, the Christians again felt the fearful fires of persecution.

Maximus, A.D. 236.

ORIGEN, the father of the method of spiritual interpretation of the Scriptures, lived during the reign of Maximus, and "interpreted *into* the Scriptures, instead of *out of* them," as PERTHES, his biographer, says.

Origen.

PHILIP next came upon the imperial throne, succeeding Maximus in A.D. 244. He reigned *five years*, and was succeeded by DECIUS.

Philip, A.D. 244.

DECIUS commenced to reign in A.D. 249, and reigned *two years*. As soon as he ascended to the throne, a storm of persecution burst in its fury over the Church of Christ, such as had never been equalled before. A writer says of

Decius, A.D. 249.

Persecution described.

this persecution, that "The gates of Hell were once more opened, and merciless executioners were let loose upon the defenceless churches, and the earth was deluged with blood." It was true, that every possible means of cruelty that could be devised by a brutal, fiendish, human, (or *in*human) being, to torture and destroy the followers of Christ, was invented and resorted to; and the Christians fell by thousands. DR. CHANDLER, in his HISTORY OF THE PERSECUTIONS, gives the following stirring description of the outrageous barbarities which were practised upon the Christians during the reign of this Decius.

Dr. Chandler's vivid description. Methods of torture.

DR. CHANDLER says: "The Christians were publicly whipped, — were drawn by their heels through the streets of cities — were racked till every bone in their bodies was disjointed—their teeth were beaten out— their noses, hands and ears cut off — sharp pointed instruments were pierced under their nails — melted lead was thrown upon their naked bodies — their eyes were dug out — they were condemned to the mines — were ground between stones — stoned to death — burned alive — thrown headlong from high buildings — beheaded — smothered to death in burning limekilns — run through the body with sharp spears — destroyed with hunger, thirst and cold — thrown to wild beasts — roasted on gridirons with slow fires — cast by heaps into the sea — crucified — scraped to death with sharp shells — torn in pieces by bows of trees — and, in a word, destroyed by all the various methods that the most diabolical subtlety and malice could devise." (*Cited in* JONES' HISTORY OF THE CHURCH, p. 151. See a footnote.)

Comment.

Something more than the cold formal profession of the Christianity of modern times, was necessary to the endurance of such tortures as the humble followers of Christ were then thus subjected to under the reign of Decius.

End of Decius' reign, A.D. 251.

DECIUS ceased to reign in A.D. 251, and was succeeded by his son HOSTILIANUS.

Hostilianus suddenly dies.

HOSTILIANUS *suddenly died*, and was succeeded by GALLUS, who was accused of destroying the life of the emperor.

Gallus. Short reign

GALLUS reigned but a *short time*, and was succeeded by EMILIANUS.

Emilianus 4 months' reign.

EMILIANUS reigned *four months*, and was followed by VALERIAN.

Valerian, A.D. 254.

VALERIAN came upon the throne in A.D. 254. He was taken prisoner by the Persians and died while a prisoner, leaving his son GALLIENUS in charge of the government.

Gallienus. Thirty insurgents.

GALLIENUS was a base ruler, who was hated by all. During his reign, thirty insurgents arose, who attempted to crowd him from his throne. He, however, succeeded in defeating their plans, and afterwards appointed CLAUDIUS, as his successor.

Appoints Claudius.

Claudius, A.D. 270. Reigns 2 years.

CLAUDIUS took the throne, in A.D. 270. He reigned *two years*, and died of the plague.

Aurelian, A.D. 272. Assassinated.

AURELIAN succeeded CLAUDIUS in A.D. 272. He was assassinated, and an *interregnum of eight months* ensued, which was followed by the reign of TACITUS.

Interregnum. Tacitus. 7 months' reign.

TACITUS took the throne, but lived to reign only *seven months*, when his brother, FLORIANUS, succeeded him.

Florianus.

FLORIANUS was in great haste to *mount the throne*, but one PROBUS aspired to that position himself, and he made FLORIANUS *dismount* in as great haste as he had *mounted*.

Probus. Assassinated.

PROBUS, having overpowered FLORIANUS, took the throne; but he was soon assassinated, being pierced with a hundred daggers. And so he ceased to reign as suddenly as he had ended the reign of FLORIANUS.

Carus. Murdered.

Carus was raised to the throne, as the successor of Probus, but he did not reign long. He was murdered during a violent thunder-storm; but the report was circulated that he was killed by lightning.

Diocletian, A.D. 284. 21 years' reign.

DIOCLETIAN, after much difficulty and many reverses, came to the throne A.D. 284. He reigned twenty-one years.

4 prominent men.

At that time there were four prominent men at the head of the government: DIOCLETIAN and MAXIMIN HERCULES, who bore the title *Augustus*, the highest title in Rome; and CONSTANTIUS CHLORUS, and MAXAMINUS GALERIUS, who bore the title *Cæsar*, it being next in rank to that of AUGUSTUS.

Diocletian emperor.

DIOCLETIAN was the principal one of the four, and was really *the emperor*. During his reign the Church was

Persecution.

again tortured with the fires of persecution, and multitudes were put to death. But DIOCLETIAN at last sadly

Regretted.

regretted his conduct against the Christians, and stayed

He abdicates the throne.

the persecution. He finally abdicated the throne because of ill health, and announced his resignation of the crown, from a temporary throne, which had been erected for the purpose. Pale and emaciated he proclaimed his resignation, then laid aside his royal robes, entered a closed carriage, and retired in a dignified manner from his imperial position, to engage in tilling the land; and thus he sought for enjoyment by occupying a more humble position. He

His home.

made *Salonia* of Dalmacia, in his own native *Grecia*, his

Time when he vacated the throne, May 1, A.D. 305.

home, and passed his days, for a while, in quietness and contentment. He abdicated his throne on the first day of May A.D. 305.

He was urged, after a time, by MAXIMIAN, one of his colleagues, to resume control of the government. At first he refused to do so, being unfavorable to the idea; and re-

Rural occupation. Raising cabbages.

plied thus to his friend: "Could you but see the *fine cabbages* in my garden which I have planted and raised with my own hands, you would not have me relinquish such happiness for the pursuit of power."

Surrounds himself with splendor.

But he felt the influence of the intimation that he might re-occupy the throne, and notwithstanding this speech he gave more attention to surrounding himself in his retreat with splendor than to raising cabbages, and thus aspired to the dignity of the purple, while profesionally he was *only a gardener*. He built a splendid palace of free-stone,

Builds a palace.

which covered ten acres of land. This palace was beautifully ornamented and richly furnished; but Diocletian was

He is haunted.

never really happy. The awful torture which he had inflicted upon the humble and unoffending Christians haunted him continually, until his death, the event of which is shrouded in mystery.

Two Cæsars.

When he was dead, the two Cæsars—CONSTANTINE and GALERIUS,—became invested with the imperial title of the

Augusti.

AUGUSTI, and the empire was divided between them, one ruling the eastern part of the empire, and the other the western.

Constantius, and Galerius. 1 year and 3 months, Constantius dies. Constantine.

CONSTANTIUS and GALERIUS, therefore, succeeded Diocletian in the control of the Empire. After a period of *one year and three months* CONSTANTIUS died, and his son CONSTANTINE succeeded him. GALERIUS was not pleased with the arrangement whereby Constantine succeeded to the throne of his father, but had no power to prevent it.

Constantine the Great, A.D. 306.

CONSTANTINE, who was soon surnamed THE GREAT, succeeded to the throne of his father, CONSTANTIUS, in A.D. 306. He aspired to the position of sole ruler in the Empire, and advanced, step by step, in opposition to the many who coveted the throne, until he triumphed, and swayed the sceptre of the whole Roman Empire; which he had accomplished about A.D. 315.

A.D. 315.

Pagan till A.D. 313. Converted. Christian religion the religion of the empire. Persecution ended. Christians privileged.

He continued to work as a Pagan ruler until A.D. 313, at which time he professed conversion to the Christian religion, and immediately established *it* as the *honored religion* of the Roman Empire. Persecutions ceased; every storm-cloud was dispersed, and every means of torture was set aside. Unmolested in the midst of sunshine and peace, the Christians were privileged to "worship God according to the dictates of their own conscience," under the protection of a CHRISTIAN EMPEROR.

Comment on the Christians' condition of prosperity during the ten persecutions.

Notwithstanding the cruel persecutions which had occurred during the three centuries which had elapsed from the time of Christ—under the reign of *nearly all* the ROMAN EMPERORS—either with or without their sanction—and many of them had exercised all their ability and power to destroy, utterly, all the Christians from off the earth, until *ten persecutions* had been legally sanctioned by the head of the government—yet the influence of the gospel and the Christian religion had spread over the whole territory of the *Roman Empire*, and as rapidly as its representatives were cut down there were others to take their places, until Constantine, in dispelling the gloomy clouds which hung over them, found a large number whose

The position of the church.

hearts were warmly in sympathy with the religion he had just adopted. Churches had been established in different localities, and now, as all opposition to Christianity had been removed, the Christian ministry were in a position to continue the noble work of preaching the gospel, until it should triumph above every erroneous theory and evil influence, with the world rallying around its standard, and bowing before its Author. There never had been, and never will be another such a favorable opportunity for the "CONVERSION OF THE WORLD" TO CHRISTIANITY, as was then presented. But, instead of devoting themselves to the one great object of carrying forward their grand and glorious work of preaching the gospel, and bringing people under its power, the ministers soon lost sight of their commission, and began to discuss points of doctrine, to the distraction and division of the body.

Opportunity for work, and to *convert* the world.

Points of doctrine discussed.

Alexander and Arius.

There was a church in Alexandria, at the head of which there were two pastors — ALEXANDER and ARIUS — who began to dispute about the nature of Christ.

Alexander's position.

Unity in Trinity.

ALEXANDER had declared that there was "UNITY in the TRINITY," and that the SON was co-eternal, consubstantial, and of the same dignity with the FATHER."

Arius' exceptions.

Father before the Son.

ARIUS took exception to these statements. He argued that, "If the FATHER *begat* the SON, there must have been a time when the SON was *not*." The discussion soon became heated, and of so serious a character that the Alexandrian Church was divided. But it did not stop even there. Other churches took up the question; and, as the result of the quarrelling over the *nature* of HIM who had died to save them, there was confusion and division in all the churches throughout the empire. Misrepresentations and false accusations were constantly repeated and retorted by both parties, each bitter against the other.

Alexandrian church divided.

Misrepresentations.

Arius states Alexander's faith.

ARIUS, in attempting to represent the sentiments of Alexander, stated them as follows: "God is always; the Son is always: the same time the Father; the same time the Son: the SON co-exists with God unbegottenly, being ever begotten, being unbegottenly begotten. God

was not before the Son; no, not in conception, or the least point of time, he being ever God, ever a Son, for the Son is out of God himself."

Alexander states Arius' faith.

ALEXANDER, on the other hand, represented Arius as teaching that "There was a time when there was no SON OF GOD, and that he who before was not, afterwards existed, being made,—whensoever he was made,—just as any man whatsoever; and that therefore he was of a mutable nature, and equally receptive of vice and virtue." And thus the professed ministers of Christ sought to criminate each other in their faith; and as they attempted to *represent* each other, they *mis*-represented.

Representing and misrepresenting.

Constantine a bishop.

CONSTANTINE, having united with the church, assumed the title of BISHOP, and claimed the right to regulate its affairs. To this IMPERIAL BISHOP the disputants appealed for favor. He advised them, wisely, to stop quarrelling, to pray over the matter, and thus to become reconciled. But the spirit of prayer did not animate them. It was too foreign to the spirit which then possessed them to be admitted to their hearts; and so the trouble continued, until Constantine summoned a council to meet at ARLES in FRANCE, where he used all his influence to bring about harmony among them; but this was a vain attempt, and the excitement still increased, and their bitterness continued.

Quarrel referred to him.

Good advice.

Advice not heeded.

Constantine calls a council at Arles.

No settlement of difficulty.

At last CONSTANTINE called a council of bishops and prominent officers of the church to assemble at NICE, in BITHYNIA, to adjust this trouble, by arranging a creed for the church, which should set forth the articles of faith, under the sanction of both the church and the government. This council met in A.D. 325, and was composed of *three hundred and eighteen bishops*, and *one thousand seven hundred and thirty presbyters, deacons and others*; making in all *two thousand and forty-eight members*. CONSTANTINE presided; and after much discussion they decided to adopt the following creed:—

Council at Nice.

Council meets A.D. 325.

Membership, 318 bishops, 1,730 presbyters.

Full membership 2 048.

Constantine president

Creed adopted.

"We believe in God, the Father Almighty, maker of all things, visible and invisible; and in one Lord Jesus

The creed. "We believe" one God. One Lord Jesus Christ. Christ's pre-existence. Incarnate. Became man. Died. Arose the third day. Ascended. Comes again. The Holy Ghost. Catholic apostolic church. Arius anathematized. Creed adopted. Called the Nicene creed. Creed sent to Rome for confirmation. Sylvester. 13th council, 275 bishops, confirm the creed. The manner of confirmation.

Christ, the Son of God, the only begotten; begotten of the Father, that is, of the substance of the Father, God of God; Light of Light; true God of true God; begotten, not made, consubstantial with the Father, by whom all things were made, things in heaven and things on earth; who for us men, and for our salvation, came down and was incarnate, and became man, suffered and rose again the third day, and ascended into heaven, and comes to judge the quick and dead; and in the Holy Ghost. And the catholic and apostolic church doth anathematize those persons who say that there was a time when the Son of God was not; that he was not before he was born; that he was made of nothing, or of another substance or being; or that he is created, or changeable, or convertible." (Jones' History, p. 172, *foot note.*)

This creed, because passed by that council assembled at NICE, has ever since been called THE NICENE CREED. As soon as these articles of faith had been drawn up by the Nicene Council, they were sent to Rome for confirmation. And SYLVESTER, then bishop of Rome, in the *thirteenth* council of Rome, in the presence of *two hundred and seventy-five bishops*, confirmed the NICENE CREED, in the following manner:—

"We confirm with our mouth that which has been decreed at NICE, a city in BITHYNIA, by *the three hundred and eighteen holy bishops*, for the good of the catholic and apostolic church, mother of the faithful. We anathematize all those who shall dare to contradict the decrees of the great and holy council which was assembled at Nice, in the presence of that most *pious* and *venerable* prince, the EMPEROR CONSTANTINE.

"To this, the two hundred and seventy-five bishops answered, 'WE CONSENT TO IT.'" (*Maimbourg's Hist. of Arianism, Vol. 1, p.* 48.)

Constantine's letters.

When the creed had thus been confirmed, Constantine wrote letters, which he sent to the different localities throughout his empire, denouncing Arius and his followers, and requiring universal submission, and conformity to

Foundation for persecution.

Its character.

the established creed; thus laying the foundation for a system of persecution altogether unlike that which he had abolished as he embraced the Christian religion. For, instead of *heathen* being arrayed against *Christians*, professed Christians were arrayed against others bearing the same name; and, as the final result, a more terrible persecution followed than that which existed under PAGAN ROME. The history of this will be noticed hereafter.

Another event.

Removal of the seat of empire.

Circumstances attending it.

Selects the site for his city.

Byzantium on the Bosphorus

Byzantium founded B.C. 667.

Another event of interest which occurred during the reign of CONSTANTINE THE GREAT was the removal of the seat of empire from the west into the east. He became ambitious to immortalize his name by establishing a new capital in a more central locality, that should bear the name of CONSTANTINE forever. He therefore selected as the most desirable spot on which to erect the grand new capital of his mighty empire, the site then occupied by a little city called BYZANTIUM, situated on the European side of the BOSPHORUS, that beautiful strait which connects the BLACK SEA with the SEA OF MARMORA. This city of Byzantium was founded by some Greeks, from Megara, in 667 B.C., during the reign of Esar-haddon in Nineveh, eighty-seven years after the founding of Rome by Romulus. It had therefore been in existence nearly a thousand years when Constantine decided to make it the seat of his empire.

The powers combined for the work.

City boundaries.

14 miles.

Walls, palaces etc.

The ambition, skill and energy of Constantine, supported by the wealth of the Roman Empire, were brought into requisition to accomplish this great design. The boundaries of the little city were extended until it measured *fourteen* miles in circumference. Massive walls were built; an imperial palace, magnificent and grand, covering many acres of land, was erected, which was more conveniently arranged than the one at Rome; and costly mansions were reared to be occupied by the many nobles, who, with their families, came from the principal cities of the empire, Rome not excepted, to dignify the NEW CAPITAL by their august presence.

Constantinople.

This city was called CONSTANTINOPLE, which means the

CITY OF CONSTANTINE; and thus *his* city was established in *his own name*, and by that name it is known to-day, though the Turks have called it STAMBOUL.

Turkish name, Stamboul.

Seat of empire removed.

Reigns to A.D. 337.

nearly 31 years.

64th year of his age.

His death.

Constantine having accomplished his design, thus removed the seat of empire from the *west*, and reigned in this *eastern* city until A.D. 337, when he died, having reigned nearly *thirty-one years*. He had entered upon the *sixty-fourth* year of his age, when death claimed him as its victim. His death was not occasioned by violence; but, undisturbed by fiendish assassins, he quietly breathed out his life, professing a personal interest in the Lord Jesus Christ.

His three sons.

CONSTANTINE, CONSTANTIUS and CONSTANS, the three sons of CONSTANTINE THE GREAT, succeeded him in the government, and divided the empire, each receiving his portion over which to rule.

Divide the empire.

Constantine.

His portion.

CONSTANTINE II., the eldest son, who was then *twenty-one years old*, had assigned to him the provinces of BRITAIN, SPAIN, and GAUL, now called FRANCE.

Constantius' portion.

CONSTANTIUS, aged twenty years, received CONSTANTINOPLE, and ruled ASIA MINOR, SYRIA, and EGYPT.

Constans' portion.

CONSTANS received ILLYRICUM, ITALY, and AFRICA. He was then only seventeen years of age. In A.D. 340, a quarrel arose between CONSTANTINE II. and CONSTANS, which involved them in war, and the bloody strife ended in the death of Constantine. Constans then took possession of the territory which had been occupied by his fallen brother, and added it to his former dominions. By this means Constans became the sole ruler in the west while his brother Constantius reigned as monarch in the east. Constans continued his reign until A.D. 350, when he was assassinated by MAGNENTIUS, one of his officers, who aspired to the crown.

Death of Constantine.

Constans sole ruler in the west.

Constantius in the east.

A.D. 350, assassinated.

Death avenged.

Constantius advanced upon Magnentius, the assassin, to avenge the death of Constans, when that usurper, who had seized the western throne, was defeated, and terminated his existence by suicide, and left his usurped dominion to the brother of his assassinated monarch.

Constans universal monarch, A.D. 353. Dies in A.D. 361. Julian.

By this means Constantius became the universal monarch of the Roman Empire in A.D. 353. He continued his reign to A.D. 361, when he died while on his way to engage in an expedition against JULIAN, his cousin, and nephew of Constantine the Great, who was called "THE APOSTATE," and was in command of the forces in Gaul. Constantius was excited against this young commander because, in an hour of victory, his soldiers had saluted him with the title AUGUSTUS, which title Constantius claimed for himself.

Saluted with title Augustus.

Proceeds to Constantinople

Reestablishes paganism.

JULIAN gladly welcomed the news of Constantius' death, and immediately proceeded to Constantinople, where he was established upon the throne of the Roman Empire, in A.D. 361. He then commenced to re-establish the heathen worship of pagan Rome; Christian churches were robbed, and their members removed from all positions of trust in the government, and the vacancies filled by pagans. Christian institutions of every character were destroyed, and the worship of idols was again made popular.

Denounces Christ.

JESUS CHRIST was denounced as a FALSE PROPHET,

Attempt to rebuild the temple.

and in defiance of his declarations, JULIAN, THE APOSTATE, attempted to *rebuild* the temple at Jerusalem, thereby to sustain his accusation against that mighty Prophet who foretold its doom. But Julian failed. *He could not rebuild that temple, with the words of Christ out against it.*

Prevented.

Report.

He was prevented by some means. Reliable testimony has been produced to substantiate the report that the men whom he employed to do that defiant work were driven away, being terribly frightened, by strange and awful sights. "Terrible balls of fire," were said to have broken "out near the foundations, with frequent and reiterated attacks, rendering the place inaccessible to the scorched workmen;" and thus they were driven away, and abandoned the work.

Confirmed. Gibbon.

GIBBON admits this representation to be "unexceptionable testimony." It is sustained by

Chrysostom.

CHRYSOSTOM, who was at that time bishop of ANTIOCH; by

Gregory.

GREGORY NAZIANZEN, who published the account of the wonderful phenomenon during that same year; and by

Ambrose. Bishop AMBROSE of Milan, in a letter to the Emperor THEODOSIUS.

Reasons for Julian's course. Julian, doubtless, had been driven into this apostacy by the corruptions which had crept into the nominal Christian church after the establishment of Christianity by CONSTANTINE THE GREAT. Becoming disgusted with the conduct of the priests and bishops, who had lost sight of the true principles of the gospel, he went back to Paganism.

Dies in A.D. 363. Reigns 1 year & 8 months. This apostate ruler was soon involved in trouble with the Persians, and died at last from being pierced with a javelin, in A.D. 363, having reigned only *one year and eight months*. It is reported that he tore the weapon from the fatal wound and exclaimed: "O GALILEAN, THOU HAST CONQUERED!"

Jovian. Proclaimed emperor A.D. 363, abolishes paganism. JOVIAN, one of the principal commanding officers, was proclaimed emperor by the troops, and thus succeeded Julian in the empire, in A.D. 363. JOVIAN abolished Paganism; but never succeeded in reaching Constantinople.

Away in the east. He was far away in the East, involved in war with the Persians, when he was invested with the imperial power. He finally started for the grand capital of his empire; but

Dead in his bed. was found dead in his bed in the small town of DADASTAN,

300 miles from home where he had found it necessary to tarry for the night. This was about *three hundred miles* from the city of Constantinople. His death was a terrible blow to his devoted

His wife. wife. She met the procession which was bearing his dead corpse homeward, with demonstrations of grief.

He reigns only 1 year to A.D. 364. He reigned only one year, continuing the line of emperors to A.D. 364.

Throne vacant 10 days. The throne was left without an occupant for ten days, and then was filled by VALENTINIAN, a distinguished officer

Valentinian and Valens. in the army, who voluntarily associated his brother VALENS with himself in the government, thirty days after his own elevation to the throne.

Harmony. West. East. A.D. 375. Gratian. VALENTINIAN and VALENS lived in harmony; Valentinian reigning in the West and Valens in the East, until A.D. 375, at which time Valentinian died, suddenly, from the rupture of a blood-vessel. His son, GRATIAN, suc-

Valens perishes in A.D. 378. Goths.

ceeded to the Western throne, and reigned parallel with his uncle VALENS until A. D. 378, when Valens perished on the field of battle, while operating against the Goths.

Gratian, the emperor. Theodosius associated. Gratian dissipated. Put to death in A.D. 383.

GRATIAN was then left in possession of the whole empire; but he soon appointed THEODOSIUS, a prominent Christian general, as the successor to the throne of his uncle, Valens. GRATIAN became dissipated, and was at last abandoned by his troops, and was put to death near Lyons, in France, in A.D. 383.

Valentinian II. A.D. 392.

His son, VALENTINIAN II, only a boy, succeeded GRATIAN in his Western division of the empire, and continued until A.D. 392, when he was overpowered, and Theodosius, the ruler in the East, became the universal ruler of the empire.

Theodosius sways the sceptre of the whole empire last

THEODOSIUS came to stand at the head of this FOURTH GREAT EMPIRE, as the last monarch who should reign over that empire as a unit. We are told, that under his reign "Rome was united for the last time under the sway of one sceptre." He commenced his *universal reign* in A.D. 392, and continued it to A.D. 395, during which year he constituted the permanent division of the ROMAN EMPIRE, into EASTERN and WESTERN ROME; dividing it between his two sons, ARCADIUS and HONORIUS; and on the death of THEODOSIUS in A.D. 395, ARCADIUS took his seat in the East, to reign over the Eastern division of the EMPIRE, and HONORIUS took his seat in the West, to reign over the Western division.

Reign began in A.D. 392, closed A.D. 395. Permanent division, Eastern, & Western. Arcadius. Honorius.

Two divisions, to the present.

From that date, down to the present, Roman history is traced in these two grand divisions.

Close of historic data.

This brings us to the close of the historic data which we have assigned to this *fourth lecture*. The remaining history of this GREAT EMPIRE, which has continued in some form to the present time, is to be the subject of our next lecture.

Close the lecture with prophecy.

We now refer to the prophetic declarations and representations which have pictured beforehand the remarkable features of this government.

1st line of symbols. This empire represented.

In that FIRST *line of symbols* which God introduced to Nebuchadnezzar, the great king of Babylon, this FOURTH GREAT EMPIRE is represented. For Daniel, in interpreting the dream of that FIRST UNIVERSAL MONARCH, in which he had seen the "metallic image," not only said to NEBUCHADNEZZAR, at the head of that *first* GREAT EMPIRE: "*Thou art this head of gold*, and after thee shall come *another* kingdom inferior to thee, and another *third* KINGDOM of brass that shall bear rule over all the earth;" but he said further, "AND THE FOURTH KINGDOM shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

Repetition of symbols

Roman the 4th empire.

History has informed us, that the ROMAN EMPIRE was the FOURTH GREAT and UNIVERSAL EMPIRE OF THE WORLD; and as this fact is established, we see that the *iron part* of that image, which Nebuchadnezzar saw, represented *this* EMPIRE in symbol, *first*, as ONE STRONG AND MIGHTY EMPIRE, *undivided* and *unbroken*. This symbol has some peculiarities, aside from its strength and power, which will be noticed when we have advanced farther with the history of the Empire.

One strong empire.

The peculiaritics hercafter.

2nd line.

Dan. 7.

4th beast peculiar.

In the SECOND *line of symbols*, which is described in the *seventh chapter* of DANIEL, we notice the FOURTH BEAST is very peculiar; so much so, that Daniel, who had raised no question concerning the three which preceded it, when he had been informed that "These great beasts, which are four, are four kings [or kingdoms,] which shall arise," began immediately to inquire particularly concerning that most peculiar one of all; and thus he said to the messenger who was there to inform him: "I would know the *truth* of the FOURTH BEAST, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamp the residue with his feet; and of the *ten* horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things,

Enquiries.

Dan. 7: 19—22, quoted.

whose look was more *stout* than his fellows." "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." (Daniel 7: 19–22.)

If the one of whom Daniel enquired so particularly, had been like some modern Biblical instructors, he would have said,—"*These things* are not for *you* to *know*; they are profound mysteries, which no mortal can understand; you must not attempt to pry into the deep mysterious things of God: be content with the simple expressions which can be comprehended at a glance; be good; do the best you can, and let these things alone."

But the angelic interpreter was *not* of *such* a character. The mysterious symbols had appeared, and they ought to be understood. He, therefore, answered the many questions of Daniel concerning the "dreadful and terrible beast," and the thing was made plain.

Questions answered.

Dan. 7: 23

"Thus he said: The FOURTH BEAST shall be the FOURTH KINGDOM UPON EARTH; which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."

Where applied; and how.

History and prophecy side by side.

Applies itself.

Where can this symbol apply? What great kingdom is here represented? Is it a difficult matter to decide? Can we say that the application cannot be made? No! for, as we have traced the history, and now come to place this wonderful prophetic representation by its side, it *applies itself*. As we have seen, history has informed us that the FOURTH GREAT EMPIRE OF THE WORLD was the ROMAN; and the interpreter said to DANIEL: "The FOURTH BEAST shall be the FOURTH KINGDOM UPON EARTH;" therefore, this DREADFUL and TERRIBLE BEAST represents the ROMAN EMPIRE, in the dreadfulness and terribleness of its consolidated existence.

We can make no further application of this symbol in its peculiar and special characteristics, until we have traced the remaining history of the empire which it represents.

11th of Dan., 18th verse.

We now call attention again to the *eleventh chapter of Daniel*, to notice, in the eighteenth verse, "a Prince" introduced into the midst of the circumstances, in which "The King of the North" and "The King of the South" are represented, as we have noticed in our last lecture.

A prince. 18th verse analyzed.

This "Prince, in his own behalf,"—in his own "interests,—caused the reproach offered by him"—by an opposing person—"to cease, without his own reproach,"—"without" being *reproached* himself,—and "he shall cause it"—the "reproach"—to turn upon him—"upon" the person who "offered" it.

Reference to last lecture.

As we noticed in our last lecture, "The King of the North" and "The King of the South" came in contact with the Romans, finally, as they were operating against each other; and the Romans began to gain in strength and power, and gradually arose in position, until the ROMAN EMPIRE was established in all its glory.

In this *eleventh chapter of Daniel*, "The King of the North and the King of the South," as we noticed, are represented as the principal powers, until they come in contact with another power; and we reasonably conclude

New power.

that this *new power*, thus introduced, and coming in contact with these others, is the Roman, the one which is

Developed.

more fully developed in the *eighteenth verse* of this chapter, represented in the person of this "Prince," who, "in his own behalf," is operating against one who makes an effort to "reproach," or *dishonor* him. Beside, if this power is the Roman, it is represented thus just *prior to its supremacy*; for, in the next verse, the Great Empire is introduced *in* its *supremacy*, as we shall notice.

A prince. Who is he?

Now, we ask, *who is* this self-interested "Prince," described in the eighteenth verse? Is he a Roman? If so, what is his position, and who is he?

Answered from history.

We have only to refresh our minds with the history which we have just been passing over, to discover *who he is*, and to appreciate his *surroundings*, and to learn what his work is, as here represented. When the Romans had gradually increased in power until they had extended

their conquests over the principal part of the territory which had been occupied by Alexander's successors, and had become, thereby, the chief power in the world, in B.C. 60, then they boasted, as we saw, of a Republican government, and were opposed to a Monarchy.

Rome. A republican government.

The "prince," Julius Cæsar.

At that time "a Prince," JULIUS CÆSAR, was at the head of the Roman army, and he began to aspire to the crown; and "in his own behalf"—working "in his own" interests,—he sought to erect this government into an Empire, and then—*to wear* the crown-imperial, himself.

Opposed.

When this design became apparent he was opposed, and POMPEY was his principal opposer; who sought to humiliate and dishonor Cæsar, so as to prevent him from accomplishing his cherished object. Pompey, therefore, prevailed upon the Senate to issue the decree commanding Cæsar to disband his troops, at the head of which he was encamped, in the north of Italy. It was a "*reproach*" and dishonor to a Roman commander to be required thus to disband his troops, and to be ingloriously deprived of his generalship; and they sought thus to reproach JULIUS CÆSAR, "THE PRINCE." But he, THE "PRINCE," JULIUS CÆSAR, was not to be thus *reproached;* for he refused to obey the decree, and immediately advanced, in his dignity, at the head of his troops, upon those who had sought to dishonor him, and had thus insultingly "offered" "the reproach." POMPEY fled before him, and Cæsar pursued Pompey into Greece; and there Cæsar succeeded in turning the reproach "offered" to him "by" Pompey, back upon the one who "offered" it; and Pompey, bearing the reproach of being overcome, on the plains of PHARSALIA, by the one whom he had sought to humble, *saw fifteen thousand* of his men fall on the field of battle, and *twenty-four thousand* taken prisoners, by Cæsar. And, therefore, that prince "triumphed, without his own reproach," as *he*, Cæsar, lost only *two hundred* men in that decisive battle; and thus the prophecy was fulfilled, and the "reproach," was turned upon the one who "offered" it.

Reproach offered.

Not reproached.

Reproach turned back.

There could not be a more clear representation of the

Julius Cæsar proved to be the prince.

career of JULIUS CÆSAR and his work, thus far, than is here given. He must, therefore, have been the "*prince*" who "in his own behalf" is represented in this prophecy.

19th verse.

In the *nineteenth verse* this "*prince*" is represented further, as follows: "Then he shall turn his face toward the fort of his own land; but he shall stumble, and fall, and not be found."

Applied to the history

"Fort."

We have seen that JULIUS CÆSAR, after conquering POMPEY, returned to ROME, the grand capital and strong "fort" of the Roman government, and there, having triumphed over his enemies, he stood at the head of the Romans; but he was not a *crowned* ruler; and, therefore, the great object for which he worked, "in his own behalf,"

Object not reached.

was not accomplished; and, so, he could not be satisfied until he should be established as a monarch, and be privileged to wear the royal diadem upon his brow. He continued to labor for that object until, in his efforts, "he

"Stumbled,"

stumbled" and fell, on that *fifteenth of March*, 44 B.C., when he entered the Senate, where sixty of its members were united in a conspiracy to destroy him; for they fell upon him with their swords, and *he* FELL, pierced with

"and fell."

twenty-three wounds; and thus he "stumbled," and fell from his high position, instead of mounting higher, as he designed, and became prostrated in the senate chamber,

Not to "be found."

and perished in his blood, never to "be *found*" established in the much coveted position.

Successor, in verse 20

Reasoning

The successor of this "prince" is described in the *twentieth verse* of this prophetic chapter, and if we have rightly applied the *eighteenth* and *nineteenth* verses, and JULIUS CÆSAR *is* the prophetic "Prince," *then* we shall have no difficulty in applying this *next verse*, descriptive of his successor, which reads thus,—

20th verse.

"Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom; but within few days he shall be destroyed, neither in anger nor in battle."

Applied.

Did "one stand up in" the "estate" of Julius Cæsar? Yes, he had a successor. Who was that successor? It was his nephew GAIUS OCTAVIUS, whom he *adopted into*

his family, and made the heir to his "*estate*," as we have seen from the history. Did this nephew succeed him, as Caius Octavius? No: having been adopted into the CÆSAR family, he dropped his name CAIUS, and was called OCTAVIUS CÆSAR. Was he always known after that as Octavius Cæsar? No; for he, having succeeded at last in erecting the Roman government into an empire, received from the Senate the title THE AUGUST—then he dropped his name OCTAVIUS, and was called CÆSAR THE AUGUST, or, CÆSAR AUGUSTUS. But was it Cæsar Augustus who succeeded Julius Cæsar? Certainly. Then he is the one mentioned in this prophecy who should "stand up in his [Cæsar's] estate."

Cæsar Augustus.

Stood up in his estate.

Further identification.

Raiser of taxes.

Have we any further means of identifying this successor? He is represented as "a raiser of taxes." Was Cæsar Augustus a "raiser of taxes"? Let us read the *first* verse of the *second* chapter of Luke, for an answer: "There went forth a decree from Cæsar Augustus that *all the world* should be *taxed*," or, enrolled for taxation. He was emphatically "a raiser of taxes;" and is thus far identified by this prophecy. He is not only represented as "a *raiser of taxes;*" but a "a raiser of taxes *in the glory of the kingdom*." Did Cæsar Augustus stand "in the glory of the kingdom," when he issued that decree "that all the world should be taxed?" We are aware of the fact that Cæsar Augustus established the ROMAN EMPIRE in its glory, and that the zenith of its glory was reached during his reign. The AUGUSTIAN PERIOD of *Roman* history was its *most glorious period*. He therefore stood in "*the glory of the kingdom*. But was he "destroyed;" and that, "neither in anger nor in battle"? He died, not from the force of an angry blow, nor upon the field of battle. He died in quietness, upon the bed where he had languished for days. But poison was the cause of his death; and that which his wife had prepared for the purpose, "destroyed" him.

Glory of the kingdom.

Destroyed, not in anger or battle.

Remarkable.

How remarkable is this prophetic representation, which thus minutely described these things, more than *four hundred years* before they transpired.

Cæsar Augustus fully identified.

We have fully identified Cæsar Augustus—the one described in the *twentieth* verse; and now we will quote the prophetic description of his successor, which is given in the *twenty-first* verse and onward. It reads:—

His successor in 21st verse.

"And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries."

Tiberius identified. Vile.

Who stood up in the estate of Cæsar Augustus as his successor? TIBERIUS! Was he a *vile person?* We have only to look over the record of history to realize the force of this language; for we have noticed the fact that he *was* a "vile" young man and extremely corrupt. But, is it true that they did "not give him the honor of the kingdom"? Yes. He was not honored by his subjects during his cruel reign. But how came he in possession of the kingdom? Just as this prophecy declared he should.

Not honored.

Takes the kingdom by flatteries.

He came "*in peaceably*," and obtained "*the kingdom by flatteries*." Through the cunning craftiness of his mother, and by his own plausible and hypocritical manœuverings, he *peaceably* obtained the kingdom, and thus identified himself with this prophecy.

Arms of a flood.

But we read further concerning him and his subjects, that—"With the arms of a flood *they* shall be overflown from before him, and shall be broken." Were the people thus overflown and broken before him? They *were* overwhelmed by his tyranny, and broken by his power, until he could only be remembered as "The man who filled the streets of Rome with blood." "Yea, also, the *prince of the covenant* shall be broken," says the prophecy.

Prince of the covenant.

Jesus Christ.

Who is the "Prince of the covenant"? THE LORD JESUS CHRIST is the PRINCE OF THE COVENANT, which was ratified with his blood.

Proved.

A.D. 30. Wounded. Bruised.

Broken.

Was he "broken" during the reign of this "*vile person*," Tiberius? Certainly; for under the reign of that second Roman emperor, in the year A.D. 30, Jesus was crucified, being "*wounded* for our trangressions," and "*bruised* for our iniquities." His body *was* "*broken*" for us; and it was "*broken*" under the reign of Tiberius Cæsar, this

"vile person," and the prophetic representation was confirmed.

Other events represented.

Following this description, other events in Roman history are represented in this chain of prophecy, in connection with which mention is often made of "the king of the north" and the "king of the south," unto the end of the chapter. But we shall only notice the *principal* events which are thus mentioned, and but very few of those even, will receive attention in this lecture.

Several verses passed over. Roman power in 31st verse.

We shall now pass over several verses in this foretold history, to notice the Roman power and its work, as described in the *thirty-first verse*, as we read: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

"They."

The personal pronoun "*they*," in this passage, must represent the Romans; for, as we have learned from the history, *they*, the Romans, did "*pollute the sanctuary of strength*" in Jerusalem, and took "away the *daily sacrifice*," when Titus, with his frantic forces, entered that *consecrated* temple, in A.D. 70, defiling it with their presence and profane work; and on the *seventeenth of July*, in that year, A.D. 70, "the daily sacrifice" *ceased* forever to be offered, because the Jews were so reduced by the Romans that there was no proper person left to offer it. "The abomination that maketh desolate" was also *placed* when the Roman army destroyed that holy city, and made *desolate* that country. This is in harmony with Jesus' own words, when he gave his disciples a "*sign*" which should precede the destruction of Jerusalem, which he had foretold; for he said, as recorded in MATTHEW, in the *twenty-fourth chapter* and *fifteenth verse*, and onward: "When ye therefore shall see the *abomination* of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand): then let them which be in Judea flee to the mountains." Then, that there might be no mistake in the understanding

The Romans pollute the sanctuary. Titus.

The abomination.

Jesus' words harmonize.

Matt. 24: 15.

of this matter, as to what that abomination should be, LUKE, in the *twenty-first chapter* and *twentieth verse* of the book which bears his name, says: "And when ye see Jerusalem compassed with armies, *then know* that the desolation thereof is nigh;" in other words, the "abomination" that is to *make* "desolate" is come to do its work, thus identifying the *Roman* "*armies*" as the "abomination that maketh desolate." And if ever there was an "abomination," that made "desolate," the Roman army, in its desolating work, was that "abomination."

Luke 21: 20.

Following this description, we have, in the thirty-third verse of this *eleventh of Daniel*, a description of that Pagan persecution which we noticed in the history, when we read: "They shall fall by the sword and by flame, by captivity, and by spoil, many days." And then, in the next verse, we have the work of CONSTANTINE, represented as he afforded them assistance, when he embraced the Christian religion, and stayed the persecution against the Christians; for we read: "Now when they shall fall, they shall be holpen [or helped] with a little help."

Dan. 11: 33.

Constantine, and his work.

But we shall trace this Prophetic story no farther in this lecture. It will be continued in connection with the lectures which are to follow, until its conclusion is finally reached.

Prophetic story left to be continued.

And thus this *fourth lecture* closes in the midst of historic and prophetic events, which makes us anxiously wait for that which is to follow.

4th lecture closes.

LECTURE V.

THE ROMAN EMPIRE—DIVIDED.

Introduction.

In our last lecture we traced the history of the ROMAN EMPIRE from the foundation of the City of Rome, in 754 B.C. to the division of the empire into EASTERN and WESTERN ROME in A.D. 395.

This 5th lecture characterized.

In this *fifth* lecture, we are to trace the history of this empire in these two grand divisions, which have continued in some form to the present time; and to notice the subdivisions which have been made, in connection with its history, until we understand the position of the governments which now exist on the territory of this OLD ROMAN EMPIRE.

Branching out.
Breaking up.

Therefore, instead of following in one direct line of rulers, as we have done before, we are to branch out in different directions, and to consider the breaking up of this empire into fragments, which have become separate governments.

395 A.D.
Permanent division.

On the death of THEODOSIUS, the *forty-seventh* emperor of the ROMAN EMPIRE, in direct line from CÆSAR AUGUSTUS, in the year 395 A.D., he having constituted the division of the empire, his two sons, ARCADIUS and HONORIUS, succeeded to the thrones of EASTERN and WESTERN ROME.

Arcadius.
Honorius.

ARCADIUS took the throne at CONSTANTINOPLE, in the EAST, and HONORIUS the throne at MILAN, in the WEST, that city having been chosen as the capital, for a time, in preference to ROME.

Eastern empire.

The EASTERN EMPIRE, over which ARCADIUS had control, comprised THRACE, GREECE, ASIA MINOR, SYRIA and EGYPT.

Western empire.

The WESTERN EMPIRE, under the rule of HONORIUS, comprised ITALY, AFRICA, GAUL, SPAIN and BRITAIN, including the provinces of DALMATIA, PANNONIA and NORICUM.

Line of emperors to A.D. 1453.

ARCADIUS, in the EAST, was succeeded by a line of emperors which continued to A.D. 1453, when Constantine XI., who is designated as the *one hundredth* successor of CONSTANTINE THE GREAT, was destroyed by Mohammed II., and the city of CONSTANTINOPLE became the capital of the OTTOMAN EMPIRE.

Mahomet II.

Ottoman empire.

Turks.

Stamboul.

From A.D. 1453, the Eastern division of the Roman Empire has been under the power of the TURKS; and the Roman CONSTANTINOPLE has become the STAMBOUL of the Turks; and thus its history has been continued, under the Turks instead of the Romans, until *thirty-one* SULTANS have filled the imperial throne of the Ottoman Empire, at Constantinople, including the present SULTAN of Turkey, ABDUL HAMID II., who was born Sept. 22, A.D. 1842, and succeeded to the head of that government Aug. 31, 1876.

31 sultans.

Abdul Hamid II., born 1842.

Made sultan 1876.

Line of emperors to A.D. 476.

Odoacer.

Augustulus.

King of Italy.

His success.

Superseded.

Emperor of the east.

Possesses Italy.

New line of rulers.

In the WEST, the line of emperors continued only to the year A.D. 476, when ODOACER, a ferocious, barbarian warrior, overpowered AUGUSTULUS ROMULUS, the tenth successor from Honorius, put an end to the rule of emperors in the West, and, under the title of the KING OF ITALY, opened the gates of the WESTERN EMPIRE to foreigners from the barbarous northern countries, cordially welcoming them to strengthen his usurped power. But after a time they, instead of strengthening him, aspired to the control of the government themselves, and took possession of the territory. They, however, were not destined to occupy that position long; for the emperor in the East, coveting the universal control of both the East and West, succeeded in subduing these barbarous usurpers, until he became possessed of Italy and the city of Rome, which had given the name to this FOURTH GREAT EMPIRE. After which, he assisted in establishing a *new* line of rulers in the West, which continued that western division of the

To A.D. 1870. Reign of Popes.

old Roman empire, in a direct line, down to A.D. 1870. The establishment of the reign of Popes constitute this *new line* of rulers; and it was constituted by the uniting of church and state, whereby the Pope, at the head of the church, had temporal power, and finally became the dictator even of the civil rulers, who used their strength to support him.

Justinian. 527 to 565.

This was done during the sixth century; and while JUSTINIAN was emperor of the East, whose reign dated from A.D. 527 to A.D. 565; and from that time to A.D. 1870, one hundred and ninety-seven Popes succeeded to the head of church and state, and thus the WESTERN division of this Roman empire was continued until Pope Pius IX. had his temporal power taken away, by the ITALIANS, on the 2d day of Oct., 1870. The present Pope, LEO XIII., has never had temporal power.

Pius IX. Italians. 2d of Oct., 1870. Leo XIII.

Outline.

We have thus a clear outline of the history of these two grand divisions of this empire, from the time when the division was effected in A.D. 395, to the present year.

A.D. 395 to A.D. 1883.

Go back.

Having thus traced the outline, we now go back to examine, more particularly, the characteristic features of these divisions, and to consider the minor divisions which began to be developed, soon after this first one was effected.

Minor divisions.

A.D. 395.

In the year A.D. 395, only a few months after the death of Theodosius, who had established the division of the empire in the interests of his sons,—those young men, ARCADIUS and HONORIUS, upon their respective thrones, in EASTERN and WESTERN ROME, were involved in great trouble. Barbarous and savage tribes, who had been anxiously waiting for a favorable opportunity to possess themselves of the territory and cities of the Roman Empire, now sought to accomplish their desires, considering the manifest weakness and insufficiency of ARCADIUS and HONORIUS as an assurance of success. Therefore, in that memorable year A.D. 395, the whole GOTHIC NATION sprang to arms, and its numerous tribes, headed by ALARIC, their bold and energetic leader, began to descend from the wilderness of

Arcadius and Honorius. In trouble. Barbarians

Gothic nation. Alaric.

Scythia. Scythia, speedily crossing the Danube, with their heavy wagons, and moved onward, in excited thousands, over the dominion of ARCADIUS, in the East, until the principal part of that territory was trampled under their feet. Blood marked their footsteps, wherever they marched, and desolation prevailed.

Territory of the east.

But the principal object of ALARIC and his Gothic followers was to take possession of the imperial city, Rome. He, therefore, having completed his ravages in the East, hastened to the invasion of ITALY. HONORIUS, the emperor of the West, was residing in his palace in MILAN, where he dreamed of security, because of his surroundings; but the Gothic leader, with his barbarous hosts, proceeded to the city of his retreat, and had the pleasure of seeing the emperor of the West flee like a fugitive before him. He then advanced upon Rome, that city of the seven hills, which stood so long as the capital of this FOURTH EMPIRE OF THE WORLD, and, in the year A.D. 408, they reached the coveted metropolis, and began to blockade the proud city of the Tiber.

Rome the object.

Italy invaded.

Milan.

Honorius flees.

Advance on Rome.

A.D. 408.

City blockaded.

For a period of six hundred and nineteen years, Rome had not been entered by a foreign foe; but now it was doomed to be trampled under the feet of savage warriors who aspired to its control. Its walls were surrounded; its principal gates were commanded by Gothic forces, and all communication between the citizens and the adjoining country was cut off, and the navigation of the river Tiber was guarded, thereby preventing the Romans from obtaining supplies of provisions, and thus reducing the inhabitants to a state of wretchedness and starvation.

Besieged.

JONES, in his "History of the Church," page 208, describes the condition of the Romans at this time as follows: "The first emotions of the Roman nobles and the people were those of surprise and indignation, that a vile barbarian should dare to insult the capital of the world; but their arrogance was soon humbled by misfortune. The unfortunate city gradually experienced the distress of scarcity, and at length the horrid calamities of famine. The daily allow-

JONES' description of the Romans, at this time.

ance of three pounds of bread, was reduced to one-half—to one-third—to nothing; and the price of corn still continued to rise in a rapid and extravagant proportion. The poorer citizens, unable to procure the necessaries of life, solicited the precarious charity of the rich; but private and occasional donations were insufficient to appease the hunger of a numerous people. The food most repugnant to sense or imagination, the aliments the most unwholesome and pernicious to the constitution, were eagerly devoured and fiercely disputed by the rage of hunger. A dark suspicion was entertained that some wretches fed on the bodies of their fellow-creatures, whom they had secretly murdered, and even mothers are said to have tasted the flesh of their slaughtered infants. Many thousands of the inhabitants of Rome expired in their own houses, or in the streets, for want of sustenance; and as the public sepulchres without the walls were in the power of the enemy, the stench which arose from so many putrid and unburied carcasses infected the air, and the miseries of famine were succeeded and augmented by contagion of a pestilential disease."

Romans sue for peace.

The Romans were so reduced by this fearful calamity that they were forced to sue for peace, which was arranged upon given terms; but the treaty was soon broken, and,

A D. 409.

in A.D. 409, ALARIC again laid siege to their city. In

A.D. 410. Surrender.

A.D. 410, the Romans were compelled to surrender the city to their infuriated opposers; and then,—through the

Alaric, his host, and 40,000 slaves.

efforts of Alaric and his hosts, assisted by *forty thousand* liberated slaves, who had bowed under the iron hand of

Romans suffer.

oppression for years,—the Romans and their city suffered beyond description. Such a scene of terror and woe followed as had never been experienced in Rome before.

Barbarians opposed to Roman forms, etc.

The barbarous tribes, bitterly opposed to all forms of Roman government, customs and laws, continued their progress, until the whole Roman territory was flooded with ambitious, intelligent savages, who succeeded in changing the entire face of the country of Europe.

New governments.

New governments were established, bearing new names;

New laws, etc.

new laws were enacted; different men, speaking different languages, began to occupy high positions, and their influence began to be realized; different manners and customs were adopted. The people dressed differently, and the whole country seemed foreignized and every Roman feature destined to disappear.

10 distinct governments.

As the result of this work of the numerous Barbarians, there were just *ten* distinct governments established upon the territory of the old Roman empire, between the years A.D. 449 and A.D. 507, each government bearing the name peculiar to its founder: and thus the Roman Empire began to be broken up into minor divisions. These new governments were established as follows:—

A.D. 449. Saxons. Britons.

About A.D. 449 the SAXONS established their government in the southern part of BRITAIN, and the BRITONS established theirs in the western part of that same island.

453. Gepidæ.

In 453, the GEPIDÆ was established north of Thrace, beyond the Danube.

457, Suevi.

In 457, the SUEVI established the SUEVIAN kingdom in the north-west of SPAIN.

493. Vandals. Ostrogoths

In 493, the VANDAL Kingdom was established in the north of AFRICA, and in that same year, the OSTROGOTHS were established in ITALY.

496. Alemanni.

In 496, the ALEMANNI became established just north of ITALY.

500, Burgundians. Visigoths.

In 500, the BURGUNDIANS were established in the east of GAUL, and the VISIGOTHS, in SPAIN.

507. Franks.

In the year 507, the FRANKS were established in GAUL, and the name of that country was changed from GAUL to FRANCE; which name it now bears.

Line of emperors in the west

During the time these *ten kingdoms* were being established, a line of emperors continued in the West until *ten* succeeded to the throne, including HONORIUS; notwithstanding the work of the Gothic tribes.

Their names in order.

Honorius was succeeded by VALENTINIAN III., and then followed the reign of MAXIMUS, AVITUS, MAJORIMANUS, SEVERUS, ANTHEMIUS, GLYCERIUS, JULIUS NEPOS and

A.D. 476.

AUGUSTULUS ROMULUS, bringing us to the year A.D. 476,

Odoacer. when ODOACER, one of the barbarian warriors, triumphed over Augustulus Romulus, and ended the rule of emperors

King of Italy. in the West. He took the title, KING OF ITALY, and controlled that Western division until he was superseded by the OSTROGOTHS, who took possession of ITALY in A.D.

A.D. 493. 493.

While the Western empire was thus continued in its

Line of emperors in the east. history, a line of emperors had succeeded to the head of the Eastern empire, as follows:—

Their names in order. ARCADIUS was succeeded by THEODOSIUS II.; then followed the reign of MARCIANUS, LEO I., LEO II., ZENO, and ANASTACIUS. ANASTACIUS occupied the throne when the

A.D. 493. OSTROGOTHS became established in Italy, A.D. 493, *ninety-eight years* after the permanent division of the Roman empire into Eastern and Western Rome.

Ostrogoths till 553. ITALY continued under the power of the Ostrogoths until A.D. 553, and the Eastern empire was continued

Justinian, 527 to 565. to that time through the reign of JUSTIN I. and JUSTINIAN. The reign of JUSTINIAN commenced in A.D. 527, and continued to A.D. 565, during which time many events of interest occurred, which we purpose soon to notice.

The religious aspect considered. It is important that we now consider the *religious aspect* of these two divisions of the Empire.

We have already traced the history of the Christian Church, from the time of its establishment by Jesus Christ and his Apostles, in the glory of the Roman Empire, through the many scenes of bloody persecution through which it passed, while in its purity, under Pagan Rome, until the days of CONSTANTINE THE GREAT, who put an end to that persecution by embracing the religion of the persecuted, and establishing it as the religion of the empire.

Sad change. Then we noticed a sad change in the church professing to be the *body* of Christ, when distractions and divisions appeared as the result of contentions and strife among its members concerning the *nature* of CHRIST, ITS HEAD, until the NICENE CREED was adopted and confirmed, in A.D.

Nicene creed, A.D. 325.

325; and those who refused to submit to its decrees were doomed to persecution from those who claimed to be the true followers of Christ, and the party favored by the government, and in whose interests the NICENE CREED had been established, began to triumph over the defeated party, in position, until the true principles of the gospel were lost sight of, and the nominal church became very much degenerated. Churches were established in Constantinople and Rome, which soon became rivals; because those who stood at the head of those churches, under the title of PATRIARCH OF CONSTANTINOPLE and POPE OF ROME, aspired to the universal control of the ecclesiastical body. The church at Constantinople came to be known as the Greek Church, because the Greek language was their vehicle of communication; and that in Rome was called the Latin Church, because the language of Rome was Latin. Superstition crept into it, and different institutions were established, such as monasteries and nunneries, until the church became apostatized and thoroughly corrupt. They began to pray to the dead, and to grant relics of the saints for the purpose of consecrating church edifices, and the names of the saints were appropriated to their places of worship, until we learn that, as early as the invasion of Rome by Alaric and his forces, in the first of the fifth century, there was a church in that city bearing the name of ST. PAUL, and another bearing the name of ST. PETER.

Church degenerated.

Superstition.

Pray to the dead.

Relics.

St. Paul.

St. Peter.

But instead of those church edifices being doomed to the same fate as all the other public buildings and institutions of Rome, at the time of Alaric's invasion, he gave his followers directions not to interfere with those places of worship; and although those barbarians conquered the Romans, they submitted to the established religion of Rome, and treated the bishop at the head of the church, with so much respect that he began to aspire to a higher position than he had ever occupied before; and, therefore, during the desolating work of the many barbarous tribes in the Roman empire the nominal church prospered, until its

Alaric favors the church.

Church prospers.

leader finally gained the controlling power over Church and State.

From the time when the Christian Church was first established in Rome, to the establishment of the NICENE CREED, in A.D. 325, a line of bishops succeeded to the head of that church, until thirty-two had occupied that position, including SYLVESTER, who, as the Bishop of Rome, confirmed the NICENE CREED in the thirteenth Council of Rome, which was composed of *two hundred and seventy-five bishops*.

Line of bishops.
32 of them.
Sylvester confirms the Nicene creed.

From the death of SYLVESTER, which occurred Dec. 31, A.D. 335, to the commencement of the eventful period marked by the reign of Justinian, in the East, who came upon that throne in A.D. 527, *twenty-one* bishops succeeded to the head of the Roman church, including FELIX III., who was exalted to that position in A.D. 526. *He* died Sept. 18, 530, and was succeeded by BONIFACE II., who filled the office of bishop until Oct. 17, 532, when *he* died, and an *interregnum* of about three months followed, during which scandalous practices prevailed to an alarming extent, and many aspired to the vacant SEE, as the Roman Hierarchy had come to be called. Finally, JOHN II. was chosen to fill the vacancy; and, possessing extraordinary merit, he sought to remove the corruptions from the church, by the use of fair and honorable means. While thus engaged, JUSTINIAN, the Emperor in the East, who had authority in the church, sought to bring all people to one general or Catholic faith; and accordingly issued that famous edict known as the EDICT OF JUSTINIAN, whereby a cruel persecution was established. We have an account of this in BOWERS' *History of the Popes*, vol. 1, page 334. It reads as follows: —

From his death in 335 to Justinian.
A.D. 527.
21 bishops.
Felix III.
A.D. 526.
Dies A.D. 530.
Boniface II
Interregnum.
Vacant see
Justinian's work.
His edict.

"While the Arian king [Athelaric, the Gothic king of Italy, in the interests of Bishop JOHN II.] was striving by the most just and equitable laws to clear the church from all simony in the West, the CATHOLIC EMPEROR [JUSTINIAN] was employing the most unjust and unchristian means of clearing her from all heresies in the East, that of perse-

Quotation from Bower.

cution, and the most cruel persecution any Christian emperor had yet set on foot or countenanced. For, by an edict which he issued to unite all men in one faith, whether Jews, Gentiles or Christians, such as did not, in the term of three months, embrace and profess the Catholic faith, were declared infamous, and, as such, were excluded from all employments, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations, with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance; but they were plundered of the little they had, and many of them inhumanly massacred, by the Catholic peasants, or soldiery, who guarded the passes."

Justinian's position.

JUSTINIAN had openly declared himself opposed to persecutions before this, and is thought to have engaged in this bloody and cruel work, not because he thought it the proper way to do, but to bring means into his hands which he could not obtain otherwise, as he was in great need of money.

A.D. 533. Dispute. Trinity.

In the year A.D. 533, the dispute concerning the expression: "One of the Trinity suffered in the flesh," which had been previously agitated, was renewed, although it had been condemned. The monks at Constantinople opposed the expression, while the emperor favored it; and, finally, he denounced as heretics all who did not maintain that the VIRGIN MARY was properly and truly the mother of God, and that Christ was, in the strictest sense, "One of the Trinity."

Virgin Mary.

Monks apply to Pope John II.

This alarmed the monks, and they despatched two of their number to Rome, to engage POPE JOHN II. (as that bishop was called) in their interests concerning this doctrine. As soon as Justinian heard that the monks were

Justinian also applies.

thus seeking the favor of the pope, he resolved to apply to that *head of the Church at Rome*, to solicit his co-operation in establishing a creed for the Church. He therefore sent two bishops—HYPATIUS *of Ephesus*, and DEMETRIUS *of Philippi*, to Rome, with a long creed which he had drawn up, containing, with the rest, the disputed expression: "One of the Trinity suffered in the flesh." This was accompanied by a very obliging letter to the Pope, congratulating him on his position, and representing that the articles of faith contained in the accompanying creed were the faith of the whole Eastern church, and requested him to declare that he received to his communion all who professed that faith, and excluded all who did not profess it.

The result.

The committee sent by the monks, and the bishops sent by the emperor, arrived in Rome about the same time, and both had a hearing before the Pope, who was troubled to know what course to pursue. But after delaying his decision for a time, he decided in favor of the emperor Justinian.

Agapetus Pope.

Soon after this act of Pope John II. he died, and AGAPETUS was exalted to the office of Pope, at the head of the Church in Rome.

Justinian and Agapetus.

As soon as Justinian heard of the appointment of Agapetus, he wrote him a letter of congratulation, and requested him to confirm the creed which his predecessor had favored, and to exclude as heretics all who opposed it. Agapetus readily complied with this request, and excluded from the communion of the Apostolic and Catholic Church all who should presume to dispute it; but he rather reproved Justinian for dictating in matters of faith, as he was only a layman.

Their work considered

Justinian, in a crafty manner, sought to influence the Pope in his favor, gradually assuming power and dictation, until the matter came finally to be tested as to *which* should have the right to dictate, *Justinian*, whose power as Emperor of the East gave him great advantage, or *the Pope, Agapetus*, who, at the head of the Church, aspired,

as well, to the control of the civil government, and to the dictation of the rulers, as to the control of the church.

The Emperor of the East, coveting the territory of the West, had made an effort to get possession of it as far as possible; and had succeeded at this time in subduing the

Vandals subdued.

VANDALS in Africa, and had sent his troops, under the

Belisarius.

command of BELISARIUS (who had been so successful against the Vandals), into Italy, for the purpose of con-

Ostrogoths

quering the OSTROGOTHS. This terrified the Gothic ruler

Pope goes to Constantinople

in Italy, and he forced Agapetus, the Pope, to go to Constantinople, to arrange some terms of reconciliation with Justinian. Though advanced in years, that head of the church went to consult the emperor, who received him cordially; but the circumstances surrounding the King of

The result.

Italy changed somewhat, so that the services of Agapetus were not required in his interest. But a work of more vital importance to the church, immediately demanded his

Patriarch Anthimus.

attention. The Patriarch of Constantinople had died, and one ANTHIMUS had been transferred from Trebisond to fill the vacant office. But such arrangements had been prohibited by the canons of the church; therefore Anthimus could not legally fill the office. The emperor respected him, however, and wished him to be recognized by the Pope of Rome; and when Agapetus refused to

Test of power.

recognize him, the emperor attempted to force him to do so. But the Pope was inflexible. He would admit the pretended patriarch to his communion as Bishop of Trebisond, on certain conditions; but refused to recognize him as Patriarch of Constantinople. The emperor, being in-

Quotation from Bower.

dignant at his stubbornness, said to Agapetus: "I will have you acknowledge him for lawful bishop of Constantinople. *Acknowledge him this moment, or this moment I drive you from hence into exile.*"

As these words of authority were sternly uttered by Justinian, the Pope dignifiedly and calmly said, "I expected to see a most religious and Christian emperor, and therefore cheerfully undertook, in my old age, so long a journey; but I find, to my great disappointment and sur-

prise, that I have to deal with a *new* DIOCLETIAN. But know, sir, that I dread not your anger; I fear not your menaces. Dispose of me as you please; I shall think it the greatest happiness to lay down my life in so good a cause." (BOWER'S *History of the Popes*, Vol. 1, p. 340.)

Dignity of the pope. Emperor yields.

The cool and dignified manner of the Pope caused the emperor to quail before him, and to yield to the power of the Pope, and he assisted to depose Anthimus, the would-be patriarch, for whose rights he had so strongly contended; and thus the *head of the church* triumphed over the *head of the government*, and Anthimus was removed, and another man was appointed to the office.

Head of the church over the head of the government.

Pope congratulated.

Agapetus was immediately congratulated by the bishops, clergy, and even by the monks, because of his victory over the emperor, and was urged to use his influence to excommunicate every heretical officer from the different churches, and thus to remove all erroneous theories from the body. But he died on the 22d of April, A.D. 536, and could not accomplish all that was desired. As soon as Agapetus was dead, the friends of Anthimus, the deposed patriarch, attempted to reinstate him; but the newly appointed patriarch called a council, which assembled at Constantinople, on the 2d of May, A.D. 536, and continued its session till the 4th of June. It was composed of fifty bishops, whose combined wisdom was exercised to remove the existing trouble. Anthimus was summoned to appear before this august council, but he refused to do so; whereupon the council divested him of his episcopal dignity, and declared him unworthy of the name Christian, and anathematized all his followers. The emperor was then informed of the proceedings and was desired to justify them, and, as a servant of the church, *that* ruler of the government issued an edict, which was dated August 6th, A.D. 536, whereby he ordered the decision of that council to be executed. He banished Anthimus and his adherents from Constantinople, and refused them a residence in any city; he condemned their

Dies A.D. 536.

Friends of Anthimus.

Council, May 2d.

50 bishops.

Proceedings of the council.

An edict of Justinian, Aug. 6th.

books to be burned, and declared that any person who should be found harboring the books, or should be guilty of transcribing them, should have the right hand cut off.

Church and State united in 536.

Thus CHURCH AND STATE BECAME UNITED, and persecution followed, which the Church dictated, and the State supported, until we *see* the final result, at the end of about *one thousand two hundred and sixty years* of cruel torture and destruction, and the bloody record of nearly *seventy millions* who fell during that papal persecution.

Final result.

70,000,000 fall.

Ostrogoths

Justinian continued his efforts against the Ostrogoths until they were conquered, and he became possessed of the territory of Italy, which he did about A.D. 553. He also subdued the Alemanni, in the north of Italy, and thus brought THREE OF THE BARBARIAN KINGDOMS UNDER HIS POWER, and obtained the control of EASTERN AND WESTERN ROME.

Subdued, A.D. 553.

Alemanni subdued.

Control of the east and west.

Chief ruler

Supporter of the church.

He was then the principal ruler upon the territory of the old Roman Empire, and the supporter of the church at Rome.

His successors,

His successors continued in the same line, until JUSTIN II., TIBERIUS II., MAURICE and PHOCAS had filled the imperial throne, in their respective order, dating from A.D. 565, to A.D. 610.

to A.D. 610.

From death of Agapetus to A.D. 610 9 Popes.

From the death of Pope Agapetus in A.D. 536, to this period (A.D. 610) nine Popes had succeeded to the head of the church; namely, SILVERIUS, VIGILIUS, PELAGIUS, JOHN III., BENEDICT, PELAGIUS II., GREGORY, SABINIAN, and BONIFACE III.

Their names.

Supported by the emperors.

These were supported by the emperors in their order, until finally the power to exercise authority over Church and State was more thoroughly vested in Pope Boniface III. by the emperor Phocas, in A.D. 607, when he was honored with the coveted title of UNIVERSAL BISHOP; and finally the Popes were crowned, not only under that title but also as UNIVERSAL MONARCH.

Boniface III.

Phocas, A.D. 607.

Universal bishop.

Papacy established.

Thus the papacy was established, and its bloody work of persecution was carried forward against its opposers, until, as we have seen, nearly *seventy millions* were put to death during the time of its history.

Emperors of the east to A.D. 754.

THE EMPERORS OF THE EAST continued to support the papacy until about A.D. 754, when they began to take advantage of the Pope and to refuse him his position; which made it necessary for him to seek for protection from some other power. For a period of about *two hundred and eighteen years* the Eastern emperors had strengthened that power, and assisted in the work of persecution, until *thirty-five* Popes had succeeded to the head of Church and State.

About 218 years.

35 Popes.

Pope Stephen II. Pepin.

In A.D. 754, Pope STEPHEN II. began to seek for a supporter by applying to PEPIN, King of France, who had been elected to that office against the legal claim of another, and who desired very much to have the hereditary crown transferred to his family. The Pope cunningly and craftily represented to Pepin, that if he would agree to support the papal church at Rome, he would transfer the hereditary crown to *his* family, and annoint *him* KING OF FRANCE, claiming that he had vested in himself, by DIVINE AUTHORITY, the right to do so. Pepin agreed to the proposition of the Pope, and the ceremony of crowning was performed in the church of ST. DENIS; and PEPIN, his queen, BERTRADE, and their two sons, CHARLEMAGNE and CARLOMAN, received the royal unction, and there the Pope bestowed "The title of ROMAN PATRICIANS on PEPIN and his two sons."

The pope's proposition.

Pepin agrees.

Pepin crowned and his family anointed.

A quotation. The Pope's blessing.

"When the ceremony was over, the pope gave a solemn blessing to the French nobility who had assisted in it, . . . binding them and their posterity, by virtue of the authority of ST. PETER, vested in him, to maintain the royal dignity in the family of Pepin, and to raise no other (so long as any of that family remained,) to the throne." (BOWERS' *History of the Popes*, vol. 2, p. 95.)

Pepin his supporter.

This having been accomplished, Pepin began his work of supporting the Pope, who had granted him such a great favor, and readily submitted to do the will of the HEAD OF THE CHURCH, thereby allowing him still to stand at the *head of Church and State.*

Charlemagne.

CHARLEMAGNE, of the newly constituted royal family,

succeeded to the throne of France as KING, on the death of Pepin; and, in A.D. 800, he was crowned EMPEROR OF THE ROMANS, by Pope Leo III.

Crowned emperor, A.D. 800.

The circumstances attending it.

The throne in the East was filled by the empress IRENE, when the Pope, bishops, and the people of Rome generally, thought best to make CHARLEMAGNE, the KING OF FRANCE, also the EMPEROR OF THE ROMANS. He willingly consented to be vested with more power, and was consecrated by Leo, and took the title of EMPEROR; and soon after, in the Church of St. Peter, Pope Leo III. placed the crown upon the head of Charlemagne, and the people shouted, as he did so, "To CHARLES AUGUSTUS, *crowned by the hand of God, great and pacific emperor,—life and victory!*"

On Christmas day.

CHARLEMAGNE was appointed emperor, and anointed by the Pope, on *Christmas* day, A.D. 800.

For more than 200 years.

From this time onward, for *more than two hundred years*, the papacy was supported by the rulers in the West, who were crowned in their order by the Pope, during which time about *forty-seven* Popes succeeded to the head of Church and State, and the papal persecution was continued, gradually growing more terrible in its awful work.

47 popes.

Persecution continnes.

11th Century.

In the commencement of the *eleventh* century, the support of the papacy again failed, and the Pope was driven to the task of finding another supporter. He soon succeeded in arranging for support from GERMANY, which was, at that time, the principal power of Europe.

Germany.

A.D. 1012. Benedict VIII.

In A.D. 1012, Pope BENEDICT VIII., having been driven from his position by one GREGORY, sought the protection of HENRY II., KING OF GERMANY, and found in him a friend and supporter. He promised to reinstate him, and went to Rome for that purpose, as he had been assured by the Pope that he should be crowned emperor in consequence of his assistance, and thereby become the principal ruler under the jurisdiction of the Pope.

Henry II. of Germany.

Crowned in 1014 A.D.

HENRY II., therefore, was crowned emperor, and his queen, CUNNEGUNDA, empress, by Pope Benedict VIII., in A.D. 1014.

His obligation.

Before placing the crown upon his head, the Pope asked the German king if he would "Be the protector and defender of the Church, and be faithful to him and his successors?" when that king pledged himself to "Defend the Church to the utmost of his power, and to pay all due obedience to his Holiness, the Pope, and his successors." The Pope then set the crown upon his head and saluted him Emperor, while the people shouted their acclamations.

A present from the Pope.

The Pope then presented the new emperor with A CROWN OF GOLD, in the form of a globe, richly set with precious stones, and having a cross of gold placed upon the top of it, to represent that he must reign OVER THE WORLD UNDER THE PROTECTION OF THE CROSS.

This was done on the 14th of Feb., in the year 1014, A.D.

Germany supports the papacy over 200 years.

In harmony with these obligations, the rulers of Germany, each in his order, being crowned by the Pope, continued to support the Papacy for over *two hundred years;* and those crowned heads often realized the tyrannical power of him who stood *above them*, at the *head of Church and State.*

Henry IV. A.D. 1073.

HENRY IV. of Germany, in A.D. 1073, had a sad experience, which demonstrates this fact, and unfolds to our view the great authority and cruel disposition of the one who claimed to represent the Lord Jesus Christ on earth at the head of the Church. During the reign of Henry IV., who had been crowned by the Pope as his predecessors had been, that ruler determined to contend for authority above the Pope. POPE GREGORY VII. contended against him, until HENRY, to show that he intended to establish his right to the supremacy, deposed the Pope, declaring him no longer worthy of that title.

Gregory VII.

Their relation to each other.

GREGORY immediately excommunicated the emperor, and liberated all his subjects from the oath of allegiance, and declared that if they supported Henry in any manner whatever, they should be doomed to eternal damnation.

Henry in despair.

Henry was thus reduced to a state of despair, because abandoned by his subjects; and at last he was forced to

cross the Alps in mid-winter, and proceed to Italy, to beg of Gregory to reinstate him; when that pope compelled the suppliant to remain outside the door three days and three nights, in the dead of winter, bareheaded and barefooted, before he would consent to admit him into his presence, to reinstate him.

Germany ceases to support the papacy

After about two hundred and fifty years, Germany ceased to support the Papacy; and the Pope, being anxious to continue the supremacy of the church, and to destroy all who violated its decrees, sought another protector; and soon, taking possession of Naples, he established another supporting power, THE NEAPOLITAN DYNASTY.

Clement IV.

Charles of Anjou crowned.

Neapolitan dynasty.

Pope CLEMENT IV. crowned CHARLES OF ANJOU, and placed him upon the throne of Naples in A.D. 1265, and thus established this NEAPOLITAN DYNASTY, by which the papacy was upheld for more than *two hundred years*, and the bloody work of persecution still continued.

1544.

Spain.

About the year 1544 A.D., the Neapolitan dynasty had ceased to support the papacy, and an arrangement was completed with SPAIN, whereby the desired support was granted, and the Pope, at the head of Church and State, was allowed to continue the work of persecution for about *one hundred and fifty years longer*, during which time the most cruel form of this persecution prevailed under JESUITISM, which was established A.D. 1540.

Jesuitism established 1540 A.D.

Austria.

French revolution.

After a long period Spain became weakened, and ceased to support the Popes in power; when an agreement was made with AUSTRIA, and *that government* submitted to the Pope, and its rulers submitted to be crowned by him as his supporters; which arrangement continued over *a hundred years*, until the FRENCH REVOLUTION broke out, and Austria became too weak to support the papacy any longer.

Jesuitism abolished, A.D. 1773.

During the time of Austria's support of the papacy, the persecution, which had continued for so long a time, terminated. Austria abolished Jesuitism in A.D. 1773, and the persecution ended. The temporal power of the

Pope was not taken away, however, only he was no longer allowed to persecute those who did not submit to his decrees.

Turn again to the east.

Having traced the history of the *West* to that important event the French Revolution, we will turn our attention again to the *East*, and trace the events of interest in connection with history there, down to the same point; as both the eastern and western divisions of the Roman Empire are involved in the interests of that terrible revolution.

While JUSTINIAN was Emperor of the East, and was, as we have noticed, engaged in the interests of the Pope, CONSTANTINOPLE was visited by a peculiar people, savage and warlike, wearing their hair long and gracefully bound with ribbons. They were the TURKS, and the *first* Turks who ever entered upon the continent of Europe.

Turks.

Alliance with Justinian.

They proposed an alliance with Justinian, which was arranged upon mutually satisfactory terms.

Mt. Caucasus.

These peculiar people had come from the foot of MOUNT CAUCASUS; but they originated farther east, even beyond the Caspian sea, in the country now known as TURKESTAN, a mountainous region, which was sometimes called CAF, IMAUS, GOLDEN MOUNTAINS, and THE GIRDLE OF THE EARTH.

Turkestan.

Ancient names.

Geougen.

Khan.

This country was controlled by a class of people known as the GEOUGEN, and was ruled by a KHAN.

Slaves called Turks.

They owned many mines, which were worked by slaves; and the lowest portion of these slaves were Turks.

They rebel.

Bertezena.

After a time these Turks rebelled, under the leadership of one of their number, whose name was BERTEZENA; and they finally succeeded in overpowering their oppressors, the Geougen, and took possession of their native land; and that country has been called TURKESTAN, because it was *the original home of the Turks.*

Their success.

Their progress.

Having been successful in getting possession of their own country, they began to look westward, and advanced with their conquests until they came to the foot of Mount Caucasus, where they were watching, with ambitious

interest, the decline of the Roman Empire, and came at last to take one decisive step toward gaining power in the eastern division of that empire, as they formed an alliance with Justinian. Having formed that alliance, they returned to the foot of Mount Caucasus, to await further developments, when they might accomplish more in their own interests against the Romans; where we leave them for the present, to give attention to other events.

Mohammed born, A.D. 570. Mecca. Arabia.

In A.D. 570, one MOHAMMED was born near the city of MECCA, on the RED SEA, in the country of ARABIA.

Prophet, 609 A.D.

He appeared as a prophet in A.D. 609, and began to advocate theories which he claimed to have received directly from God.

Descendant of Ishmael.

This Mohammed, the Arabian, was a direct descendant from ISHMAEL, the son of HAGAR, the bond-woman, who was "cast out" when ISAAC, the true seed of Abraham, was born.

Reference to 1st lecture.

As we noticed in our first lecture, the twelve princes whom Ishmael begat settled between EGYPT and ASSYRIA, and from them this great Arabian nation descended. Mohammed was therefore a descendant of Ishmael.

Interesting facts. Two prophets.

It is of interest to notice, that after JESUS CHRIST had appeared as the *true Prophet* of God, and a direct descendant of Isaac, that a *Prophet* should thus come from among the descendants of *Ishmael* claiming to be the *Prophet* of *God*, ignoring the seed of Abraham through Isaac.

Mohammed fails in Mecca.

Mohammed labored to establish his doctrines in Mecca, with very ill success. He suffered persecution, until at last he fled before his enemies, in A.D. 622, and finally reached the city of MEDINA, where he succeeded in converting many to his religion.

His flight, 622 A.D.

His flight from Mecca is called the HEJIRAH, from which their era is dated. It occurred on the 20th of June, A.D. 622.

Two eras.

The Mohammedans, therefore, reckon time differently than Christians do. Our time is *Christian era;* theirs is *Mohammedan era.*

1883 Christian era.

This present year, 1883, Christian era, is 1260 and 1261,

1260 and 1261 Mohammedan era.

Mohammedan era; their 1260th year ending on the 20th, of June next, when the 1261st will commence.

His success in Medina. A.D. 628. 1500 men.

Mohammed succeeded in his efforts, after removing to Medina, until in the year A.D. 628, six years after his flight from Mecca, he led about *fifteen hundred* men back to *that* city, where, though opposed at first, he succeeded in entering Mecca, and made an arrangement whereby his followers, for ten years, might, unmolestedly, perform a pilgrimage to the sacred temple, the KAABA, every year, tarrying three days to perform their sacred devotions.

Pilgrimage Kaaba.

Their claim for the Kaaba.

Zem-Zem.

The Mohammedans claim that the small building in Mecca, known as the Kaaba, was built by Abraham, and that the well ZEM-ZEM, near the Kaaba, was made to quench the thirst of Ishmael, when Hagar, wandering in the desert with her boy, was in such distress because there was no water to quench his thirst.

Black stone.

In one corner of the walls of the Kaaba, there is a certain black stone, which they claimed was brought by the angel Gabriel from heaven. This stone is placed in the wall, about four feet from the ground. It is highly polished, and is held sacred by the pilgrims, who to this day go to Mecca, and kiss the black stone.

A.D. 629. Number 2000.

In A.D. 629, the Mohammedans who went on their pilgrimage to Mecca, numbered *two thousand.*

A.D. 632. Mohammed dies.

Mohammed continued the work until A.D. 632, when he died, on the 8th of June. He left sacred utterances of his thoughts and feelings, which were brought together in a book, which is called the KORAN; and that has been the sacred book of the Mohammedans, as the Scriptures of the Old and New Testament has been the sacred book of the Christians.

Koran.

Abu Bekir

Mohammed was succeeded by ABU BEKIR, who received the title of CALIPH, which title was created for him.

Omar.

OMAR was the second who bore that title, and he succeeded in conquering the nations of the East; until we learn that in *seven years* after the death of Mohammed, the land of Palestine, and the whole of Syria, had bowed

under the sceptre of the Caliph, and the SARACEN, or Arabian MOHAMMEDANS, *became invincible in the East.*

Takes Jerusalem in A.D. 637.

OMAR took possession of the old site of Jerusalem, in A.D. 637, and a Mohammedan place of worship was erected near the spot once occupied by the temple of Solomon, to which Omar's name was given, and it was called the MOSQUE OF OMAR; and it stands to-day, a prominent place of Mohammedan worship.

Mosque of Omar.

Othman. 665 A.D.

OTHMAN was the *third Caliph*, and ALI the *fourth*, continuing this history to A.D. 655, at which time the sceptre of the Caliph had become extended over Arabia, Syria, Persia and Egypt, and these nations had yielded to the Mohammedan religion.

Prosperity of Mohammedanism.

Thus this Mohammedan power prevailed, and the religion of the FALSE PROPHET was established.

Turks again.

We now turn again to the Turks, whom we left at the foot of Mt. Caucasus, after they had formed an alliance with Justinian.

7th Century. Heraclius.

About the middle of the seventh century, HERACLIUS, who was then emperor at Constantinople, showed the Turks great favor, which encouraged them to move onward in pursuit of power.

9th Century. Motassem establishes 50,000 Turks in Arabia.

In the *ninth* century, these Turks were introduced into Arabia, when MOTASSEM, who was then *Caliph*, established no less than *fifty thousand* of them in the very heart of his government. They speedily embraced the Mohammedan religion, and gained influence among its adherents,

Title of sultan.

until the title of SULTAN was invented for a *Turkish Mohammedan*, about *one thousand years* after the birth of Christ.

Autocrat.

This title means simply AUTOCRAT, or LORD, and has been borne by Turkish rulers from that time to the present.

The Turks now seemed destined to become masters of

Shah Soliman.

the territory of western Asia. One of them, SHAH SOLIMAN, a prince of the town of NERA, on the Caspian Sea, spread the terror of his arms through Asia Minor, and as far east as the River Euphrates, in whose waters he was finally drowned.

Orthogrul. ORTHOGRUL, his son, succeeded him, and after a time *he* was succeeded by THAMAN, or ATHMAN.

Athman. Holy war. A.D. 1299. ATHMAN resolved to propagate the religion of the KORAN by every means in his power, and began a *holy war* against its opposers in A.D. 1299. He descended into NICOMEDIA, and succeeded in gaining victory after victory; and for twenty-seven years, he continued to make inroads upon his enemies' territory, and to achieve conquests in different directions.

Orchan, 1326. Ottoman empire. ORCHAN, his son, took PRUSA, the capital of Bythinia, in A.D. 1326, and *there* established the OTTOMAN EMPIRE, which received its name from the CALIPH OTHMAN.

This empire was thus established, with its capital just opposite to Constantinople, that grand capital of the EASTERN ROMAN EMPIRE, and where the ambition of its ruler, the Sultan, would naturally be excited to obtain that grand city for the capital of *his empire*, as, from time to time, his eyes were turned toward its magnificence.

Amurath. AMURATH succeeded Orchan in this Ottoman empire.

Bajazet. BAJAZET followed Amurath; and finally his grandson, Mohammed II., was exalted to the throne.

Mohammed II. MOHAMMED II. resolved to get possession of Constantinople, and to make it the grand seat of his empire.

Description of Constantinople. The coveted metropolis was a very difficult place to take. It has been described as an "unequal triangle, the obtuse point of which extends towards the continent of Asia, and is washed by the waters of the Bosphorus. It is bounded on the north by the harbor, and on the south by the Sea of Marmora; the base of the triangle is toward the west, and it terminates the continent of Europe."

Mohammed's army 258,000 Mohammed raised an army of *two hundred and fifty-eight thousand* Turks, with which to accomplish his great design. He engaged a Danish founder to make him a cannon capable of throwing a *six-hundred-pound ball* more than a mile; thus bringing to his aid the then recent invention of gunpowder, which was employed with terrible

Cannon. 600 lb. ball

Gunpowder.

effect in the siege which followed. The cannon could only be fired seven times a day.

Having thus prepared for an attack upon the proud city of Constantinople, Mohammed II. advanced with his forces upon it. His navy consisted of about *three hundred and twenty* vessels, eighteen of which were galleys of war. This fleet could operate in the Sea of Marmora; but it was impossible to penetrate the harbor by sailing through the Bosphorus, for the mouth of that strait was defended by a superior fleet, and the mouth of the harbor was closed by a huge chain. It was essential to enter the harbor in order to take the city, and that seemed an impossibility.

320 vessels.

Difficulties

Constantine XI.

The Roman emperor, Constantine XI., reigning as a Christian emperor, with his officers, rejoiced, while the Turks were in despair. But Mohammed was not to fail. He conceived the plan of transporting his *fleet overland* to the *harbor;* and, by his energy and ingenuity, the work was done. We are told that a narrow passage was dug from the Sea of Marmora to the harbor west of the city, a distance of about ten miles. This passage, which was just wide enough to allow the keel of the vessel to slide in it, was lined with planks, and *they* were besmeared with grease; and in one single night he succeeded in transfering eighty of his lightest vessels into the harbor, and thus found access to the city, which he took on the 29th of May, A.D. 1453. Constantine XI. was slain, and there ended the reign of emperors in the Eastern division of the Roman Empire. The Turks advanced to the Church of St. Sophia, the principal place of Christian worship in that city, and speedily stripped it of all its images and pictures; and, in a few hours, the crier mounted the most lofty turret, and announced the public invitation, in the name of God and his Prophet, for the people to assemble for Mohammedan worship. The Iman preached; and Mohammed II. prayed and offered thanksgiving on the great altar; where the Christian ceremonies had so recently been observed in the presence of the last Cæsar. Thus the

How Mohammed found access to the harbor.

City taken May 29th 1453.

St. Sophia.

The proceedings of the Turks.

Church of St. Sophia was converted into a Mohammedan mosque.

Royal palace.

From that sacred spot Mohammed proceeded to the royal palace of Constantine, which had been stripped of all its royalty, when sad and gloomy reflections crossed his mind,

Persian distich.

and he uttered the Persian distich—"The spider has woven his web in the imperial palace; and the owl has sung her watch-song on the towers of Afrasiab."

Ottoman empire established

Mohammed moved his seat of empire to Constantinople, and there consolidated the empire; and a succession of able rulers filled the Ottoman throne, until *thirty-one* SULTANS have stood at the head of that government, including ABDUL HAMID II. the present AUTOCRAT, of Constantinople.

Mahomet dies. A.D. 1480.

MOHAMMED died in A.D. 1480, just twelve years before COLUMBUS discovered America. He was succeeded by his son, who was soon murdered by *his son*, and that murderer commenced his reign as SELIM I.

Selim. A.D. 1517.

SELIM defeated the MAMELUKES, and in A.D. 1517 he subdued Egypt, Syria and Palestine. For *fifty years* from that time "the arms of the Ottomans," it is said, "were the terror of Europe and Asia."

This was specially true during the reign of Selim's successor, who was SOLIMAN I., THE MAGNIFICENT. SOLIMAN THE MAGNIFICENT, reigned from A.D. 1519, to A.D. 1566.

Soliman, A.D. 1519 to A.D. 1566.

His conquests.

He took BELGRADE, the island of RHODES, and BUDA; subdued half of HUNGARY, made MOLDAVIA tributary, and conquered the principal cities of PERSIA. During his

Climax.

reign, the Ottoman empire reached the climax of its glory.

Decline.

Before the death of this "magnificent" ruler it began to decline, and since his death it has been gradually growing weaker, until its ruler has come to be known as the

Sick man.

"*sick man.*"

Titles.

The *Ottoman government* is called the SUBLIME PORTE; the Sultan's *prime minister*—the GRAND VIZIER; the *minister of foreign affairs*—the REIS EFFENDI; the *admiral*—

the CAPITAN PASHA; the *judges*—CADIS; and the *chief priest*, or *arch-bishop*, is called GRAND MUFTI.

We mention these titles, as they are often referred to by writers, and should be understood by all.

We have now become acquainted with the condition of affairs in the eastern and western divisions of the Roman empire just prior to the breaking out of the French revolution—that wonderfully stirring event, which revolutionized all Europe, as well as France.

Revolutionary ball.

When the spirit of revolution began to manifest itself; or "when," as it has graphically been stated, "THE REVOLUTIONARY BALL COMMENCED TO ROLL IN FRANCE," ROME was under the power of the POPE, who stood at the head of the *Papal Church and State*, being supported by AUSTRIA, the sixth leading power which had consented to yield to the dictation of the Pope, and to support the Papacy, since its establishment; and *Constantinople* was under the power of the SULTAN, who stood at the head of the *Mohammedan Church and State* in the east.

Rome,

and Constantinople

We can now properly consider the great commotion occasioned by the French during the *eighteenth century;* but before doing so, we wish to call attention to some remarkable events which preceded this French revolution in that century, and to notice the position occupied by the principal powers of Europe just prior to the terrible storm, which burst at last, in all its fury upon them.

A.D. 1755. Earthquake at Lisbon.

IN THE YEAR A.D. 1755, a *remarkable earthquake* occurred at LISBON, when in about eight minutes nearly all the houses, and about *fifty thousand inhabitants*, were swallowed up; whole streets were buried, and the cities of COMBRA, OPORTO, BRAZA and ST. UBES, suffered much. The shock affected the whole territory of SPAIN, and the countries surrounding the Mediterranean Sea. *Scotland*, even, realized the shock, and *American shores* were affected by it. This earthquake occurred Nov. 1st, and has been described as the most wonderful of the many terrible ones which have occurred in the history of Europe.

A.D. 1769.

IN A.D. 1769, August 15th, NAPOLEON BONAPARTE was

Birth of Napoleon.

born, at AJACCIO, on the Island of CORSICA. This island belonged to Italy; and, therefore, NAPOLEON BONAPARTE was really an ITALIAN.

A.D. 1773. Abolishment of Jesuitism.

IN A.D. 1773, JESUITISM was abolished by AUSTRIA, as we have already stated, and the cruel Papal persecution ended, after nearly *seventy millions* of victims had fallen under its power.

May 19, A.D. 1780. Dark day.

IN A. D. 1780, May 19th, that memorable *dark day* occurred which so terrified the people that many thought the DAY of JUDGMENT had come. The boundaries of that darkness have never been reliably fixed.

A.D. 1789. Spirit of revolution.

IN A.D. 1789, that spirit of revolution began to manifest itself in France, as we have stated. At that time as now,

Principal powers of Europe.

the principal powers of Europe were, ENGLAND, AUSTRIA, PRUSSIA and RUSSIA; and that we may appreciate the relation they sustained to the great events which follow this period, we purpose to notice the position they then occupied.

England from its origin. A.D. 828.

ENGLAND, the foundation of which was laid when EGBERT King of Wessex was crowned at WINCHESTER, under the title of KING OF ENGLAND, in A.D. 828, (about *four hundred* years after the Saxons first entered Britain,) had come to be a strong and powerful kingdom. Its history

Lines of kings.

had continued through the different lines of kings, as follows: *Seventeen* of the SAXON line; *three* of the line of the DANES; *four* NORMANS; *fourteen* PLANTAGENETS; *five* TUDORS; *six* STUARTS, and *three* of the BRUNSWICK line. KING GEORGE, THE THIRD, the *third* of that line, was upon the throne when that excitement began in France which re-

Wm. Pitt, Fox and Burke.

sulted in the great revolution. WILLIAM PITT was Prime Minister, and FOX and BURKE were members of the British Parliament, which was stirred with their reasoning and eloquence.

India.

India had just been brought under the power of England, and *its* riches were added to *her* former wealth. The

Armies.

home army consisted of *thirty-two thousand men*, and the army in the *East* and *West* Indies consisted of an equal number; all under the control of this mighty government.

But her principal strength lay in her great wealth, the public spirit and energy of her subjects, and in a fleet of *one hundred and fifty vessels*, which commanded the seas.

Prosperous

In this condition, prosperous and undisturbed, she *dreamed of security*, and looked forward to many years of peace and tranquility. GIBBON regretted that the period of exciting events had gone by, and said that "*modern* historians would never be able to record the stirring incidents and dark catastrophes of ancient time." "Such," says a writer, "were the anticipations of the greatest men, on the verge of a period that was to usher in a new CÆSAR, and to be illustrated by an AUSTERLITZ and a TRAFALGAR, a WELLINGTON and a WATERLOO."

Gibbon's regret.

Verge of an eventful period.

Chesterfield's foresight.

None but LORD CHESTERFIELD had keenness of perception sufficient to detect the approaching revolution; and *he* detected it twenty-five years before it came. He watched the indications of the rising storm, and was able thus to predict. But his predictions did not arouse others, until the storm-cloud had gathered in blackness, and the vivid flashes of lightning, followed by muttering thunders, apprised the nations that protection was needed of a more than ordinary character.

Austria from its origin. A.D. 1156.

AUSTRIA had come, from being known simply as the *Ostrich* (or eastern part) of Germany, and *Duchy of Austria*, in A.D. 1156, to fill its place among the great European powers as the GRAND AUSTRIAN EMPIRE. The best and most fertile districts of the continent were among its provincial states. Hungary, Lombardy and Flanders, with all their wealth and valor, helped to make up this kingdom. It had a population of about *twenty-five millions*, and a revenue of *ninety-five million florins* (about $43,035,000). The court of Austria was at that time the most aristocratic court in Europe.

Population

Revenue.

Maria Antoinette. Louis XVI

MARIA ANTOINETTE, of Austria, had united in marriage with LOUIS XVI., of France, which gave Austria a peculiar interest in the events "which preceded and followed the French Revolution."

Military strength.

Austria had great military strength. Her forces numbered *two hundred and forty thousand infantry*, *thirty-five thousand cavalry*, and *one hundred thousand artillery*,

Prussia. Origin and progress.

PRUSSIA had arisen from a small, inferior duchy, which existed at the commencement of the *eighteenth century*, to a strong, first-class government, which had been formed by the MARQUIS OF BRANDENBURG, uniting into one the *Duchy of Prussia* and the *Marquisate of Brandenburg*. Brandenburg was another government on the south of the Baltic Sea, said to have been about as large as the State of Massachusetts. The Marquis prevailed upon the Emperor of Germany to recognize the one united government as the

Berlin.

KINGDOM OF PRUSSIA, with BERLIN (the city which had stood as the capital of Brandenburg) for the capital of this

Konigsberg.

united kingdom. (KONIGSBERG was the original capital of Prussia.)

Frederic the Great.

Through the wonderful ability of FREDERIC THE GREAT the military strength of the Prussian kingdom had been

Forces.

carried to the highest degree of perfection, until its forces numbered *one hundred and sixty-five thousand*, "in the most perfect state of discipline." Thus was Prussia prepared to act her part in the on-coming struggle.

Russia. Its progress.

RUSSIA, from the time when JOHN BASILOWITZ I. threw off the TARTAR yoke and adopted for himself the title of TZAR, or CZAR,—which signifies, in the Sclavonic language, KING, or EMPEROR,—had been gradually rising in power, until she filled the principal part of the North of Europe and Asia.

The son and successor of the first Czar, ALEXIS MICHAELOWITZ, published the *first code* of *Russian laws*. He was the father of PETER THE GREAT, whose name is familiar to all readers of history, and whose wonderful

Peter the Great.

ability in many things has never been surpassed.

From the days of PETER THE GREAT, through severe conflicts with SWEDEN, with PRUSSIA, and with the TURKS, Russia had succeeded in qualifying herself to engage in

the approaching scenes of bloody warfare. The EMPRESS CATHARINE had, with more than ordinary feminine energy, assisted in making this a grand and mighty empire.

France, and its position in A.D. 1789.

FRANCE, the country where the storm-cloud of revolution was gathering, had been the scene of oppression for centuries. The nation existed to do the will of the monarch, and to bow under his iron hand of tyranny. The *aristocracy*, cradled in luxury and drunken with pleasure, monopolized every official position, and considered the common people only as a part of the government, necessary to its support, but who should have no power or rights. However much of ability one might possess, he could not rise above the position he then occupied unless he belonged to the aristocracy; because *office* and *rank* belonged exclusively to the nobility. The oppressions of what has been termed the *feudal tenure*, in France, were beyond description. "The people were obliged to grind their corn at the *landlord's* mill, to press their grapes at *his press*, and to bake their bread in *his* oven, upon his own terms;" and in many other ways they were oppressed and abused, until they resolved to endure it no longer, and set the REVOLUTIONARY BALL in motion, which finally *rolled over the whole continent of Europe.*

Statement of Louis XIV.

LOUIS XIV. had said, in his tyrannical dignity, before the assembled parliament, when mention was made of the State: "The State! *I* AM THE STATE!"

Of Louis XV.

LOUIS XV., when told that the nation could not endure such suffering much longer, had said: "Never mind; if it last *my* time, it is *sufficient for me!*"

Louis XVI.

LOUIS XVI., weak and insufficient, came upon the throne to experience the realities of an effort, on the part of the abused subjects, to free themselves from the yoke of bondage.

Military strength of France.

The military strength of France consisted, at that time, of *one hundred and sixty-five thousand infantry*, *thirty-five thousand cavalry*, and *ten thousand artillery.*

A.D. 1788 and 1789.

The years A.D. 1788 and 1789 were marked with ex-

Exciting scenes.

citing scenes in that country. The French monarchy began to tremble. Revolution had commenced; and in the midst of tumults and commotions, famine appeared; and, as though to add calamity to calamity, a tempestuous summer was followed by a most terrible and rigorous winter, reducing the French nation to such circumstances that the nobles began to emigrate, and even LOUIS XVI. attempted to flee.

Austria's demand.

Foreign powers began to threaten, and FRANCIS II., EMPEROR OF AUSTRIA, who sustained a family relation to the royal family of France, gathered his armies and demanded the re-establishment of the monarchy upon its former basis. All classes in reeling France now thirsted for war. The nobility became anxious to regain what they had lost, and hoped, with the assistance of other aristocratic governments, especially of Austria, to succeed.

Thirst for war. The nobility.

The revolutionists.

The Revolutionists were thoroughly aroused, and determined to contend for their rights, even if it were against the armies of all the other nations.

A.D. 1792. War declared.

In A.D. 1792, on the 20th of April, war *was declared* against AUSTRIA; and thus the most bloody and remarkable war, that had disturbed the world for centuries, commenced. The whole world was affected by it, and unheard-of armies were brought into the field, to contend, with fierceness, for disputed rights.

Aug. 10th 1792. Throne overturned

The memorable 10th day of August, A.D. 1792, dawned; and, ere it closed, the throne of France was overturned, and the royal family were taken prisoners.

Sept. 1792 and its scenes.

The September of A.D. 1792 witnessed the drenching of Paris with blood. On the 15th of that month war was declared against SARDINIA, and soon SAVOY and NICE were united to the FRENCH REPUBLIC, as the government of France had now come to be called.

Speaker of the convention His statements

The speaker before the assembled Convention, in the interests of the Republic, exclaimed: "'The die is cast!' We have rushed into the career; all *governments* are our *enemies*, all *people* are our *friends*. We must be destroyed, or they shall be free." The Convention then

proposed, and pledged itself to assist all who wished to recover their liberty.

The result.

GENEVA surrendered; FLANDERS was conquered by the French in two weeks' time; and AUSTRIA felt the force of their mighty energies as her forces were often driven before them.

A.D. 1793.

In A.D. 1793, on the 21st of January, LOUIS XVI. was executed, and the entire destruction of the old French monarchy was accomplished. Louis XVI. was only thirty-eight years and five months old when the sad, heart-rending scene of his execution occurred. He was married to MARIA ANTOINETTE April 21, A.D. 1770. He was exalted to the throne of France May 10, A.D. 1774. He was driven from his throne Aug. 10, 1792, and was thrown into prison Sept. 14, 1792, from which he was led forth to execution, Jan. 21, 1793.

Louis XVI. executed, aged 38 years.

Events of A.D. 1770.

1774.

1792.

1793.

The effects of the execution upon other governments.

CHAUVELIN, the French Ambassador to England, received immediate orders to leave London, and the French declared war against England, Feb. 1, 1793. Universal astonishment prevailed.

As soon as the news of the execution of LOUIS reached the capital of Russia, the EMPRESS CATHERINE ordered all Frenchmen, who would not renounce the principles of the revolution, to quit her dominions; and the courts of St. Petersburg and London were united against the French Republic and its supporters; and soon arrangements were made whereby nearly the whole of Europe was combined to operate against France.

Blow at religion.

Beside the destruction of the French monarchy, a fatal blow was struck at the religion of France; and all laws which recognized God, worship, priests and altars, were abolished, and FRENCH INFIDELITY was established, in all its blasphemous authority. "It was not enough," they said, "for a regenerate nation to have dethroned *earthly* kings, unless she stretched out the arm of defiance towards those *powers* which superstition had represented as *reigning over boundless space*." Scott, describing those times, says: "The constitutional bishop of Paris was brought

French infidelity.

Quotation from Scott.

forward to play the principal part in the most impudent and scandalous farce ever enacted in the face of a national representation. . . . He was brought forward in full procession, to declare to the convention that the religion which he had taught so many years was, in every respect, a piece of *priestcraft*, which had no foundation, either in history or sacred truth. He disowned, in solemn and explicit terms, the existence of the Deity, to whose worship he had been consecrated; and he devoted himself in future to the homage of LIBERTY, EQUALITY, VIRTUE and MORALITY. . . . The world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and RENOUNCE, UNANIMOUSLY, THE BELIEF IN, AND WORSHIP OF, DEITY. . . . A *comedian*, MONVEL, said: 'God! if you EXIST, avenge your injured name. I bid you defiance! You remain silent. You dare not launch your thunders! Who, after this, will *believe* in YOUR EXISTENCE?' On all public cemeteries the inscription was placed, 'DEATH IS AN ETERNAL SLEEP.'" (SCOTT, Vol. I., pages 17–23.)

Thus infidelity added its gloomy presence, to increase the darkness and terror of those times. Finally, realizing the necessity of some form of worship, to hold the infidel fanatics in place, they brought a veiled harlot into the convention. CHAUMETTE took her by the hand and said: "Mortals, cease to tremble before the powerless thunders of a God whom your fears have created; henceforth acknowledge no Divinity but reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this."

Goddess of Reason.

Thus the harlot was established as the GODDESS OF REASON. MADAME MILLARD was her name. She was conducted to the Cathedral of NOTRE DAME, and elevated upon a HIGH ALTAR to "*take the place of Deity.*" All these things, together, constituted what has been forcibly termed the REIGN OF TERROR.

Reign of terror.

Oct. 16. Execution of M. Antoinette.

On the 16th of Oct., 1773, MARIA ANTOINETTE, the widowed queen of Louis XVI., was executed. She was only *thirty-eight* years old. Pale and stricken with grief, she was led forth to the scaffold. Her hair, which before was as black as a raven, was now as white as snow, adorning her young and intelligent brow. She was asked, during the scene, if she had anything to say in self-defence, when she answered, with the grace of a queen: —

Her statements.

"Nothing. I was a queen, and you dethroned me; I was a wife, and you murdered my husband; I was a mother, and you tore me from my children. Nothing now is left me but my blood. Frenchmen, drink it!—glut yourselves with it! All I ask is, that you will not keep me long in pain; but put a speedy end to my sufferings." (ADAMS' *Universal History*, vol. 3, p. 246.)

A.D. 1794. Napoleon among the revolutionists.

IN A.D. 1794, NAPOLEON BONAPARTE appeared among the Revolutionists, at the age of twenty-five years. He distinguished himself so much in the interests of the French Republic, at the siege of TOULON, that DUGOMMIER, the commanding general, wrote to the Convention concerning him, as follows: "Reward and promote that young man; for if you are ungrateful to him he will raise himself." They regarded the suggestion, and Napoleon was elevated to the command of the army.

A.D. 1796. In command of forces. His work.

IN A,D. 1796, NAPOLEON took command of the forces to operate against Italy; and, as a writer has described it, "With an army destitute of almost everything, he overran PIEDMONT, conquered a peace with SARDINIA, passed the Po, and crossed the ADDA, at the bridge of LODI." Then he entered MILAN in triumph. The Austrians were defeated at every point, as they attempted to defend their Italian interests, and to oppose the French invasion. The wonderful success of Napoleon gave him the credit of being "the greatest chieftain of his time."

Death of Catherine. Paul reigns.

IN the end of the year A.D. 1796, the Empress Catherine, of Russia, died; and PAUL succeeded to the throne of that empire, which produced important changes in the war enterprise.

A.D. 1797. Panic in England.

In A.D. 1797, a panic occurred in England because of threatened invasion by France; and specie payment was suspended by the Council. This suspension was considered as a temporary arrangement at first, but it continued for about *twenty-five years*.

Napoleon against Austria.

In the spring of 1797, early in March, Napoleon made an attack upon the Archduke of Austria, taking him by surprise, while he was waiting in the region of the Julian Alps for reinforcements. He drove the Austrian forces beyond that range of mountains, and pursued them into their own country, pressing forward with his men until his forces came in sight of the steeples of Vienna. But that energetic warrior, Napoleon, thought it not prudent to proceed further. He was unsupported in Austria, and Italy was in insurrection. He therefore proposed peace to Austria. The Austrians evidently were not disposed to respect the proposition. The negotiation was delayed, to the disturbance of the impatient French commander, until he declared, with energy, "If the *ultimatum* of the Directory is not accepted in twelve hours, I will commence hostilities." Hour after hour passed, until the *twelfth* had gone by, and no arrangement had been completed. The silent insult, which the Austrians thus gave Napoleon, was not to be passed over unavenged. He entered the presence of the Austrian ambassador, and, as he entered, his eye rested upon a porcelain vase of great value, which the Empress Catherine, of Russia, had presented to that ambassador. The Corsican seized it, and declared, as he held the precious token in his hand: "'The die is cast!' the truce is broken; war is declared; but, mark my words: before the end of autumn I will *break in pieces your monarchy*, as I now destroy this porcelain." He then hurled the vase to the ground and dashed it in pieces.

His success.

Proposes peace.

Delay.

Napoleon's declaration

Napoleon before the ambassador.

His conduct.

Then he bowed and retired from the presence of the ambassador, mounted his carriage, and despatched a messenger to the Archduke of Austria, announcing that "War would commence in *twenty-four hours*."

The Austrian plenipotentiary was amazed, and decided

Its result. Campo Formio.

to arrange for peace; and on the day following the famous treaty of CAMPO-FORMIO was signed, and that expedition of Napoleon ended. It was the most remarkable one of his whole life.

Ambition and how it came.

NAPOLEON BONAPARTE had now become a mighty and ambitious warrior. When he first appeared in the midst of the revolution, it was purely in the interest of the oppressed; but after a time ambition was kindled in his heart to become a renowned warrior, and, *in his own interests*, to conquer the world, like Alexander the Great, and to establish a FIFTH UNIVERSAL EMPIRE, with *himself* at the head of it. The spark of ambition was first kindled in this direction, as he proudly crossed the Adda, at bridge of Lodi. He afterwards said: "It was after the passage of Lodi, that the idea shot across my mind that I might become a decisive actor on the political theatre; then arose, for the first time, the spark of great ambition."

Returns to France. Expedition to Egypt.

In 1797, after the treaty of Campo-Formio had been signed, and the hero had returned to Paris, Napoleon went on an expedition into Egypt. At the head of *forty thousand soldiers* he sailed from TOULON, and landed at ALEXANDRIA. He came in contact with the English fleets, in command of Nelson, on his passage there, but escaped injuries. He speedily conquered the land of the ancient Pharaohs and Ptolemies. At the battle of the Nile he came again in close *contact with Nelson*, and suffered considerable loss. He then planned an expedition into the territory of the Sultan of Turkey, on the east of the Mediterranean sea. He coveted the proud capital of the Ottomans, and thought himself able to take possession of it, if once his forces could succeed in entering the territory of its ruler.

Advances upon the Sultan.

Acre.

He turned his steps toward ACRE, in Syria, which stood as the gateway to the Sultan's possessions; and as he marched with his forces upon that little city, he said to MURAT: "The fate of the East depends upon *yon petty* town;" and so it proved; and the "*fate*" of Napoleon Bonaparte *depended upon it*, also.

Napoleon's statement of it.

Sultan prepared to resist.

The Sultan was prepared to resist the "Storm king;" the Russian and English fleets came to assist the Ottoman ruler in defence of his government, and they met the invader at the fate-deciding city. *Napoleon was defeated*, and, *for the first time in his career, sounded a retreat.* He said it was caused by "the *mistake of a Captain.* Otherwise," said he, "ACRE would have fallen; I would have flown to DAMASCUS and ALEPPO; and, in the twinkling of an eye, I would have been at the Euphrates. I would have reached CONSTANTINOPLE and the INDIES, and *have changed the face of the world.*"

Napoleon defeated.

His statement.

What he would have done.

But the "*mistake*" was made; the signal for retreat was given; Napoleon retired from the field, and returned to France, while the Sultan advanced even into Egypt, and brought that country under his power, making the Egyptians tributary to himself, and obligating them to pay a large amount of gold and silver into the treasury of the Sublime Porte, annually, beside a large quantity of wheat and barley; and Egypt has continued to the present to sustain a tributary relation to the Ottoman empire. England has now, however, a modifying influence in that relation.

Sultan's work in Egypt.

Napoleon 1st consul,

When Napoleon arrived in France, in command of the forces, he declared himself FIRST CONSUL, and thus suddenly placed himself at the head of French affairs. This was done Nov. 8, 1799.

Nov. 8th 1799.

Proposes peace to England.

On the 25th of Dec., 1799, NAPOLEON, CONSUL OF FRANCE, proposed peace with England. But he did not choose to observe the ordinary rules of negotiation. He addressed himself personally to KING GEORGE III., instead of condescending to address LORD GRENVILLE, the PRIME MINISTER, as he should have done. His proposition, therefore, was not entertained.

Not entertained.

Prepares for war again.

Failing in this attempt, he immediately prepared to plunge again into scenes of warfare; and he again turned towards Italy, to complete, if possible, the destruction of Austrian holds in that country. That campaign has been called the most daring of his life, when he succeeded in

Crosses the Alps.

crossing the Alps, and precipitated *thirty thousand* Frenchmen upon the Italian plains, as unexpectedly as though they had come down from above. The Austrians were cut off, and their retreat from Genoa prevented; their forces were divided, and Napoleon marched upon MILAN, leaving the army of the Austrians in the rear. He then returned, and gained the victory over them at the battle of MARENGO.

Battle of Marengo.

A.D. 1801. Peace.

At the close of A.D. 1801, all the continental states had negotiated peace with Napoleon.

1802. Peace with England.

In 1802 he succeeded in arranging peace with England; but it was of short duration.

1803. Broken.

In 1803 the treaty was broken, and France and England were again involved in war.

The French seized HANOVER, and, out of revenge, England blockaded the Elba and the Weser.

Conspiracy.

Its results.

Finally a conspiracy was discovered. An effort was being made to deprive Napoleon of his position as FIRST CONSUL; but this served as a stepping-stone for him to mount higher.

A.D. 1804. Communication from the French.

In A.D. 1804, on the 3d of May, Napoleon received the following communication from the Senate: "WE think it of the last importance to the French people to confide the government of the Republic to NAPOLEON BONAPARTE — HEREDITARY EMPEROR;" and accordingly, on the 18th of May the Empire was erected at St. Cloud.

Empire erected.

Napoleon crowned.

On the 2d of Dec., 1804, Napoleon was crowned Emperor of France by Pope Pius VII.

By this means the papacy found another supporter. Austria, as we mentioned, had been the sixth power that had supported the Papal church, giving to the Pope temporal power; but she had ceased to do that work, as she became weakened and broken down by coming in contact with the Revolutionists; and it seemed for a time, while French infidelity prevailed, that the Pope would never find another supporter. But the circumstances grew more favorable to him, and at last, as the government of France was erected into an empire, and confided to Napoleon

Papacy finds another supporter.

Bonaparte, a supporter was found, and that emperor was crowned by the head of the Church, Pius VII.; and he obligated himself to support the Pope.

Spain against England.

Soon Spain declared war against England, because England had seized several Spanish frigates, the cargoes being of great value; and Russia and Sweden became excited against Spain, through the influence of England, which made the prospects of Spain, for a time, dark and threatening; though afterwards these prospects changed, and Spain and England were found on friendly terms, as we shall see.

A.D. 1805. Treaty between England and Russia.

In 1805, April 11th, a treaty, of an offensive and defensive character, was arranged between England and Russia, to prevent encroachments on the part of the French, and to secure the co-operation of all the States of Europe.

Battle of Austerlitz.

In the latter part of the year 1805, the noted battle of AUSTERLITZ was fought, between the French and the Russians.

1807. Treaty of Tilsit.

In 1807, June 25th, the TREATY OF TILSIT was signed, by NAPOLEON BONAPARTE, EMPEROR OF FRANCE, and ALEXANDER, CZAR OF RUSSIA.

Those two rulers, who had consented to arrange a treaty, met upon a raft in the centre of the river *Niemon*. Napoleon came from the west and Alexander from the east, to arrange secret terms of agreement, by which they were controlled for several years.

Terms of that treaty

The fact was afterward discovered that they agreed, in that treaty, "To unite their forces against England, if she, refusing the mediation of Russia, should persist, as she had done for ten years, in embroiling the continent in war. They also agreed to combine against Turkey, should the Porte repel the mediation of France. The two powers also engaged, 'Should England refuse peace, unitedly to summon Sweden, Denmark, Portugal and Austria, to close their ports against English merchandise.'" (J. S. C. ABBOTT, *in Harper's Monthly Magazine*, vol. 7, page 50.)

1808. Trouble in Spain.

In 1808, serious trouble was brought about in Spain. Napoleon had, by certain means, got control of the Spanish

Joseph Bonaparte.

throne, and attempted to establish his brother, JOSEPH BONAPARTE, King of Naples, upon the vacant throne of Spain, and caused him to be proclaimed KING OF SPAIN, July 20th, 1808. A few of the nobles had been consulted, and agreed to Napoleon's arrangement; but the masses of the Spaniards rebelled, and immediately took up arms, and bloody scenes of war and assassinations followed. In Gallicia the people demanded that their governor should declare war against France; and, because he advised a delay, for consideration, they seized him and tortured him to death.

Rebellion.

Appeal to England.

Response.

Finally an appeal was made by Spain to England, for assistance against the French. England cheerfully responded, and sent her troops to operate against the hated French, upon Spanish soil. Napoleon immediately marched his troops into Spain, to contend for his conquered rights; and many sieges and battles, of a thrilling character, followed, among which was the *first* SIEGE OF SARAGOSSA, the battle of ROLICA and of VIMIERO, all of which occurred in the year 1808.

Battles of Rolica and Vimiera.

1809.

Battle of Corunna.

Sir John Moore.

Death wound.

In 1809, in the month of January, occurred the BATTLE OF CORUNNA, in connection with which SIR JOHN MOORE, in command of the English forces, received his death-wound. He had retreated before the French until he came, with his troops, near to the city of Corunna, from whence he intended to set sail for home; but the pursuing enemy pressed so closely upon him that he was forced to risk an engagement. While the battle was in progress this English commander was struck in the breast by a spent cannon-ball. He was thrown from his horse, and severely wounded. Full of courage, he immediately raised himself to watch the movements of his men; then consented to be carried to the rear, and to allow an examination of his wound. One shoulder was broken, and one arm hung only by a piece of skin. The ribs of his left side were broken, and the flesh torn from them. The muscles of his breast were torn into shreds.

Description of the event.

Extent of his wound.

His officers tenderly and tearfully bore his mangled

form from the scene of strife, though several times stopping, at his request, that he might see how his men were progressing. He was so cheerful and courageous that they hoped the wound was not fatal, and expressed their hopes to him, when he looked at the wound for a moment, as though wishing for an encouraging feature. He finally said: "No; I feel that to be impossible." His interest in the battle continued as long as he could speak. Only once did he appear agitated; and that was when he spoke of his mother. He died Jan. 15th, 1809; and his officers wrapped his military cloak about their noble commander, and buried him in the Citadel of Corunna, during the darkness of the midnight hour, and while the enemy's guns were firing around them.

Dies Jan. 15.

This scene was the occasion of that beautiful and familiar poem, written by CHARLES WOLFE, of Dublin, entitled, THE BURIAL OF SIR JOHN MOORE.

Chas. Wolfe.

Because this poem is so familiar, and because it so vividly describes this burial scene, we quote it here, that we may more fully realize the event, and better appreciate the poem, and the circumstances which occasioned it.

The poem.

NOT a drum was heard—not a funeral note—
As his corse to the ramparts we hurried;
Not a soldier discharged his farewell shot;
O'er the grave where our hero was buried.

We buried him darkly—at dead of night—
The sods with our bayonets turning;
By the struggling moon-beams' misty light,
And the lantern dimly burning.

No useless coffin enclosed his breast;
Nor in sheet nor in shroud we bound him:
But he lay like a warrior taking his rest—
With his martial cloak around him.

Few and short were the prayers we said,
And we spoke not a word of sorrow;
But we steadfastly gazed on the face of the dead,
And we bitterly thought of the morrow.

We thought—as we hollowed his narrow bed,
And smoothed down his lowly pillow—
How the foe and the stranger would tread o'er his head,
And we far away on the billow.

Lightly they'll talk of the spirit that's gone,
And o'er his cold ashes upbraid him.
But nothing he'll reck,—if they let him sleep on;
In the grave where the Britons have laid him.

But half of our heavy task was done,
When the clock tolled the hour for retiring,
And we heard the distant, random gun,
That the foe was sullenly firing.

Slowly and sadly we laid him down.
From the field of his fame,—fresh and gory:
We carved not a line—we raised not a stone—
But we left him—alone with his glory."

Shortly after the burial of Sir John, as soon as arrangements could be completed, the English fleet sailed from Corunna toward their home, to meet with misfortunes upon the dark waves of the ocean. A terrible storm wrecked many of their ships; and the others, being glad to put in at any port, were scattered all along the line, and but few of them ever reached British soil.

2d siege of Saragossa.

In this year, 1809, also occurred the second siege of SARAGOSSA, when the city was finally taken, and the victorious commander, LANNES, rode through its streets, at the head of his army, to look upon *six thousand* unburied corpses, lying in his pathway, and to be welcomed by *sixteen thousand*, who, sick and near to death, lay helpless in their wretchedness, and by a few famine-stricken skeletons, who were more ghastly in appearance than the victims of death itself.

Battle of Talavera, Siege of Gerona, etc.

The battle of TALAVERA, the siege of GERONA, and the battle of WAGRAM under the walls of VIENNA, were also events of 1809.

Napoleon and Josephine separate.

And during this eventful year, that sad and heart-rending event of the separation of Napoleon and Josephine, took place, by mutual consent, which nearly cost the life of both the emperor and the noble empress.

1811. Battle of Barossa.

In 1811, the battle of BAROSSA was fought; and the cruel, barbarous work of the Spanish guerillas was performed, to the disadvantage of the French.

1812. Invasion of Russia and burning of Moscow.

In 1812, occurred the invasion of RUSSIA, and the burning of MOSCOW.

Description.

The treaties and agreements which had bound the Czar of Russia and the Emperor of France so long had been violated, and had become null and void. The demands of each upon the other were so great that neither would submit to them; and the time had come when one or the other must force his claims and establish his rights.

On the 23d of June NAPOLEON, at the head of his numerous forces, reached the banks of the Niemon, prepared to invade the territory of Alexander.

French army.

The *whole army* of the French emperor numbered *one million, two hundred and fifty thousand men.* The force led by him into Russia consisted of *six hundred and forty-seven thousand one hundred and fifty-eight men*, with *one hundred and eighty-seven thousand, one hundred and eleven horses*, and *one thousand, three hundred and seventy-two cannon.*

Russian army.

The army of the Russian Czar numbered in all only *five hundred and seventeen thousand men.* The troops sent out to resist the invasion of Napoleon consisted of about *two hundred thousand men*, with only about *eight hundred cannon.*

Napoleon advances.

Napoleon marched into the Russian dominion with his prodigious forces; and arrived at WILNA June 28th. The Russians retired as he moved on, and destroyed everything in their route, thus cutting off all provisions from the invading army. Hungry and starving the French army succeeded in reaching the city of SMOLENSKO, Aug. 15th; but that city was burned by the Russians on the 18th, and the poor Frenchmen, weak and famishing, longed for the comforts of home. But their leader pressed forward, and, with his ranks greatly diminished by the sufferings endured, succeeded in reaching BORODINO on Sept. 5th, where

he met the Russians, prepared to oppose his march upon their beloved city, Moscow.

Battle of Borodino.

On Sept. 7th the bloody battle of BORODINO was fought, when *fifteen thousand* Russians and *twelve thousand* Frenchmen were killed, and about *seventy thousand* Russians and Frenchmen together, were left wounded and bleeding on the field at the close of the battle.

Napoleon at Moscow

The appearance of that city.

The French triumphed, notwithstanding their loss, and, on the 14th of September, arrived at Moscow, the sacred city of the Russians, called by them, "HOLY MOTHER MOSCOW." But, as the French troops entered the coveted city, toward which Napoleon had led them, in his ambition, through scenes of suffering, they found it evacuated. No sound greeted their ears. It seemed like entering the city of the dead. "The dwellings of three hundred thousand persons seemed as silent as the wilderness." Napoleon and his men marched through the streets, filled with wonder and astonishment. Night came on, and the moon sent her pale, unclouded rays to illuminate the deserted city, and light up the desolate streets.

The French officers in search of sleeping quarters, broke open the magnificent mansions, and elegant hotels, to find everything in perfect order, from cellar to garret; the sleeping apartments, richly furnished, appeared as though the careful housewife had just retired from adjusting them. But soon the flames began to sweep over that devoted and forsaken city. The Russians had bidden their "MOTHER" farewell, leaving officers behind to fire the city, as the French should enter it, choosing to yield her to the mercy of the flames, rather than to trust her in the hands of the foe.

Burning of Moscow.

Some time passed before the devouring fires swept over the entire city; but at last it was enveloped, and an ocean of flame dashed its waves in fury over the city of Russian pride. Napoleon was forced to retire; and, looking over the burning city in sadness, he said: "This sad event is the presage of a long train of disasters." And so it proved.

Napoleon retreats.

Napoleon, having accomplished nothing by this expedition, with his soldiers famishing and disheartened, retreated from Moscow on the 19th of Oct.; and, on the 13th of Dec., with a fragment of his army, he crossed the river Niemon, en-march for home.

From this sad defeat Napoleon gradually declined in power; though he made several more desperate efforts before he gave up the struggle for supremacy over the nations.

A.D. 1813. Battle of Leipsic.

In 1813 Napoleon was again unfortunate at the battle of LEIPSIC, Aug. 18th, and his army forced to retreat to the Rhine.

Alliance.

Great Britain, Russia, Prussia, Austria and Sweden, being allied against him, their sovereigns published a declaration, offering him peace, upon conditions which he saw fit to reject. This decided the allies to invade France. Wellington was now in the field, and had command of the English, Portuguese and Spanish soldiers, to operate against Napoleon. Five powers, with all their forces combined, produced an army of *one million and twenty-eight thousand* interested against France and its emperor. Napoleon could not raise more than *three hundred and fifty thousand* soldiers, with which to defend his dominion. He had invaded the territory of others; and now *others* were prepared to invade *his* territory.

France invaded.

On the 31st of Dec., the united forces crossed the Rhine and entered France. Many battles followed. Finally a conference was convened, and the united sovereigns offered to recognize Napoleon as Emperor of France, *if* he would comply with certain conditions, limiting the boundaries of France to a smaller kingdom than he was willing to reign over, and thus to conclude peace; but to *this* he would not *consent*, and the strife continued.

Paris taken.

On the 30th of March, 1814, the allied forces took Paris.

Napoleon abdicates the throne.

On the 11th of April, 1814, Napoleon abdicated the throne of France, and April 28th sailed for the island of

A prisoner

ELBA, a prisoner, in the English vessel, "THE UNDAUNTED." He was landed at Elba, where it was hoped

he would be prevented from causing the nations any further trouble. But he finally made his escape.

Escapes.

1815.

In 1815, on the 1st of March, NAPOLEON BONAPARTE again stepped upon French soil, where he was enthusiastically received. Acclamations and shouts of joy resounded through the land, until consternation prevailed in the Court. LOUIS XVIII., who was in possession of the abdicated throne, escaped with the royal family from Paris, at midnight, March 19th, and fled for safety to Belgium.

Napoleon again in France.

Consternation.

On the 20th of March Napoleon entered the empty palace, at nine o'clock in the evening, and *stood again at the head of France.*

Napoleon at the head of France.

This alarmed the nations, and led to the forming of an alliance, which succeeded at last in overpowering the "STORM KING," and in settling the affairs of Europe.

Nations alarmed.

The result.

When Napoleon abdicated the throne of France, April 11th, 1814, his obligation to support the Pope was cancelled, and the papacy was again left to seek for protection and support elsewhere. Not quite ten years had elapsed since Napoleon was crowned by Pope PIUS VII., before the Emperor took off the crown and stepped down from the throne.

The result of Napoleon's abdication to the pope.

In 1815, on the 25th of March, ENGLAND, AUSTRIA, PRUSSIA, and RUSSIA concluded the alliance which was more important than any which had preceded it. They engaged to unite their forces against *him* who had so suddenly and unexpectedly appeared again at the head of the French government.

Most important alliance.

AUSTRIA, PRUSSIA, and RUSSIA had not sufficient means to carry forward this enterprise; but ENGLAND had an abundance. A treaty was therefore arranged on the 30th of April, 1815, whereby England agreed to furnish the means necessary to prosecute the war which was to decide the fate of Europe; and during that year, 1815, she paid *fifty-five millions* of dollars for that purpose.

Circumstances of the allied powers.

The forces of the allied powers were placed under the command of WELLINGTON and BLUCHER, to operate against the common foe.

Wellington and Blucher.

Napoleon prepares for one more effort

Napoleon prepared to make one more desperate effort for victory. Having gathered his *last army* about him, and being confident of success against the organized foe, he addressed his men with enrapturing eloquence, as follows, on the 14th of June: —

His address to his soldiers

"SOLDIERS! this day is the anniversary of Marengo and Friedland, which twice decided the fate of Europe. *Then*, as after the battle of Austerlitz, as after the battle of Wagram, we were too generous. *Now*, however, leagued together, they aim at the independence and the most sacred rights of France. They have committed the most unjust aggressions. Let us, then, march and meet them. Are not we and they still the same men?

"SOLDIERS! At Jena, against these same Prussians, now so arrogant, you were one to three; and at Montmirail, one to six. Let those among you who have been captives to the English, describe the nature of their prison-ships, and the horrible sufferings they endured. The Saxons, the Belgians, the Hanoverians, the soldiers of the Confederation of the Rhine, lament they are obliged to use their arms in the cause of princes who are enemies of justice and the rights of nations. They know that this coalition is insatiable. After having devoured *twelve millions of Poles*, *twelve millions of Italians*, *one million of Saxons*, and *six millions of Belgians*, it now wishes to *devour the States* of rank in Germany.

"MADMEN! A moment of prosperity has bewildered them! The oppression and humiliation of the French people are beyond their reach; if they enter France, they will find their tomb there!

SOLDIERS! we have forced marches to make, battles to fight, and dangers to encounter; but, if we are firm, victory will be ours. The rights, the honors, the happiness of the country, will be recovered. To every Frenchman who has a heart, the moment has now arrived when he should either *conquer* or *die*."

Position of the allies.

The allied forces were stationed in Belgium, awaiting the movements of Napoleon.

The ANGLO-BELGIAN army, composed of English, Hanoverians, Dutch and Belgians, numbered *seventy-six thousand men*, and, under the command of Wellington, was stationed at BRUSSELS.

Wellington at Brussels.

BLUCHER, in command of about *one hundred thousand men* occupied LIEGE, GIVET, CHARLEROI, and NAMUR.

Blucher and his army.

These forces were so arranged that the left wing of Wellington's army could easily communicate with the right wing of Blucher's.

Arrangement of the forces.

It was apparent that Napoleon aimed at Brussels; but from which of four directions he intended to advance was a matter of uncertainty, until the morning of the 15th of June dawned, when the designs of the French commander were discovered. It was the purpose of Napoleon to surprise Blucher, and crush his forces, before he could concentrate them; but in this he was disappointed, for, as he advanced upon them, he found concentration of power sufficient to prevent the accomplishment of his designs. His next effort was to prevent Blucher from being strengthened by Wellington. He therefore marched onward over the main road to Brussels to a place known as QUARTRE BRAS, where he halted for the night. At this point, the road from NAMUR to NIVELLES crossed the road leading from CHARLEROI to BRUSSELS.

Napoleon's aim.

His object discovered.

Quartre Bras.

Napoleon had advanced thus far without the knowledge of Wellington, for that English commander was off his guard. In the city of Brussels there were many *attractions*, and Wellington and his officers were *attracted*, until they forgot, for the time being, for what purpose they had been stationed there.

On that very night when Napoleon was encamped at QUARTRE BRAS, the DUCHESS OF RICHMOND gave a grand ball. Wellington and his British officers were there. The hall was brilliantly lighted. People of highest rank and beauty, graced it with their presence. All hearts were light and gay. Sweet strains of music, rich and full, fell upon the ear, and lightly the graceful forms moved at its sound, and in an easy and cheerful manner kept

Wellington and his officers in the ball-room.

time with its correctly measured notes. But suddenly, in the midst of the dance, an officer in splashed and spattered uniform appeared at the door and asked for Wellington. BLUCHER, ever on the alert, had thus sent to inform him of the movements and position of Napoleon. Wellington gravely gave directions to one of his staff-officers concerning arrangements, and then engaged in the pleasures of the evening, as though nothing had occurred. But before the dance was over, "The strains of courtly music were drowned in the louder notes of preparation. The drum had beat to arms, and the bugle summoned the assembly, while the Highland bagpipe added its wild and martial call to the field."

What followed.

The ball ended in confusion; faces gathered blackness; hasty farewell words were spoken, and friends separated, never to meet again. By three o'clock in the morning, all was quiet in Brussels, and Wellington with his forces was marching toward QUARTRE BRAS to attack Napoleon.

Byron describes the scene.

Byron has graphically described this scene of the ball-room at Brussels on the night of the 15th of June, 1815. We quote the poem because of its vivid representation. It is familiar, but the circumstances which inspired it are not so well known to the people.

"There was a sound of revelry by night,
And Belgium's capital had gathered then
Her beauty and her chivalry—and bright
The lamps shone o'er fair women and brave men.
A thousand hearts beat happily:—and when
Music arose with its voluptuous swell,
Soft eyes looked love—to eyes which spake again,
And all went merry as a marriage bell.
But hush!—Hark!—A deep sound strikes like a rising knell.

Did ye not hear it? No! 'Twas but the wind,
Or car rattling o'er the stony street:
On with the dance! Let joy be unconfined!
No sleep till morn—when youth and pleasure meet
To chase the glowing hours with flying feet.
But hark! That heavy sound breaks in once more,
As if the *clouds* its echo would repeat;
And nearer, clearer, deadlier than before;
Arm! Arm!—it is, *it is* the cannon's opening roar.

Ah! Then and there was hurrying to and fro,
And gathering tears, and tremblings of distress:
And cheeks all pale, which, but an hour ago,
Blushed at the praise of their own loveliness.
And there were sudden partings—such as press
The *life* from out young hearts, and choking sighs
Which ne'er might be repeated: Who could guess
If ever more should meet those mutual eyes,
Since upon night so sweet such awful morn should rise?"

Wellington and Blucher meet to plan.

Wellington arrived in the presence of Blucher before daylight, on the morning of June 16th, and they planned their arrangements for the day. Napoleon had resolved to attack the army of Blucher, while *forty-five thousand of his men* under the command of Ney, were to attack the army of Wellington. Hostilities soon commenced. The principal contest between the army of Ney and that of Wellington began about three o'clock in the afternoon. On that same night the English commander took Quartre Bras. Blucher and Napoleon with their forces fought a severe battle also, and when the night gathered its shades around them, *five thousand of Wellington's men*, *twenty thousand of Blucher's*, and *fifteen thousand Frenchmen* lay dead upon the field.

Important battles.

Blucher retreats.

Blucher was forced to retreat; but he did so in such a skillful manner that Napoleon was not aware of his movements until twelve o'clock on the 17th.

Wellington falls back to Waterloo.

When Wellington heard that Blucher had retired, he fell back with his forces to the plains of Waterloo. On that night of June 17th, the English general, with his wearied soldiers, bivouacked for the night on the spot where blood was to be shed the next day in abundance.

The morning of June 18th dawned at last, and the numerous troops were soon in motion. Wellington commenced action and Blucher marched to his assistance.

Napoleon, as he came up, rejoiced to find the allied forces there, instead of at Brussels, as he had expected. As he saw them in such a favorable position to afford him advantage, he exclaimed: "At last I have these English in my grasp!"

Battle of Waterloo.

The conflict commenced about ten o'clock in the forenoon, and continued, increasing in interest and excitement, as one point after another was contested, until the final moment came, when victory turned on the side of the allied powers. At different times, during the awful struggle, Napoleon seemed destined to triumph; but, at last, *all was staked upon one desperate effort*, which proved *fatal* to the ambitious Corsican. It has been forcibly stated that "Europe was put upon the plains of Waterloo to be battled for." It *was* "*battled for*," and *fell into the hands of the four allied powers*, on the 18th of June, 1815.

Victory to the allies.

Europe battled for. The result.

Napoleon's course.

On the 29th of June Napoleon left MALMAISON, and reached Rochefort July 3d, from which harbor he intended to sail for America. But the English were on the watch and determined that he should not escape. At last he resolved to cast himself upon the mercy of the English government; and, on July 14th, he sailed on board the "BELLEROPHON" for England. But the mercy he sought so eagerly was not granted. In a little while he was cruelly *banished* to the island of ST. HELENA, where he spent the remainder of his days in exile.

Sues for mercy.

Banished.

When Napoleon Bonaparte, the "Storm King," had been fully overcome, and the winds of war, which had been sweeping over the territory of Europe for more than twenty years, had ceased to blow, the congress of nations assembled at Vienna for the purpose of reorganizing Europe.

Congress of nations to reorganize Europe

While the matter of reorganization was under consideration, a question of grave importance was raised with reference to Austria. That government, though one of the four which were finally combined against Napoleon, was not a first-class power at that time, and had not been since it was weakened and demoralized by coming in contact with the Revolutionists, as, in their fury, they operated against it.

Question about Austria.

Now the question arose, Shall Austria be reorganized, and made a first-class power? After much discussion, it was decided to reorganize Austria, and restore it to *a first-class power*, also to reorganize Italy with its ten divisions,

Austria to be reorganized.

and place it under the dictation of Austria, thus restoring that government to all its former glory.

Italy also.

Austria was reconstructed. Italy was reorganized, and

The final result.

ten divisions appeared in that country as before, now known as the *ten* ITALIAN STATES, and all were placed under the power of Austria.

The 10 Italian states.

The names of these ten Italian States are as follows: SARDINIA, LOMBARDY, PARMA, MODENA, TUSCANY, SAN MORINO, STATES OF THE CHURCH, LUCCA, NAPLES, including SICILY and MONACO. (See BUTTS' *History of Italy*, p. 473.)

These Italian States were all placed, with their rulers, under the control of Austria.

J. S. C. Abbott's description

JOHN S. C. ABBOTT, in his *History of Italy*, on page 540, says, with reference to that country, that by this congress of nations assembled at Vienna in 1815, "Every privilege which the Italian people had gained in the line of popular rights was taken away from them; and they were delivered back, bound hand and foot, to their old masters. The whole peninsula became virtually but a province of Austria; nearly all its departments governed by Austrian princes, or by those who acknowledged their dependence upon Austrian armies, to hold the restive people in subjection."

Europe reorganized.

This congress of nations succeeded at last in reorganizing Europe; and, having adjusted the affairs and allotted to the principal governments their territory and dominion,

Alliance continued.

the FOUR GREAT POWERS, ENGLAND, AUSTRIA, PRUSSIA and RUSSIA, continued their alliance, for the purpose of

Its object.

KEEPING THE BALANCE OF POWER, and thereby to PRESERVE THE PEACE OF EUROPE; and from 1815 to the present, these FOUR ALLIED POWERS have continued the alliance, and have controlled the affairs of Europe. Every war question has been settled by the congress of these nations, or so hushed and quieted as to prevent any great commotion.

After Austria was restored to her former position as a

first-class government, and Italy was placed again under the control of that power, the Pope of Rome, who had been deprived of a supporter when Napoleon Bonaparte abdicated the throne of France, found another supporter in the Emperor of Austria, FRANCIS I. The STATES OF THE CHURCH, in which Rome was located, was restored to the Pope, Pius VII., and a *concordat* was arranged and signed by the emperor, whereby he was obligated to support the Pope, in his position, still at the head of Church and State.

Pope again supported by Austria

Concordat.

The population of that division of Italy over which the Pope ruled, known as the STATES OF THE CHURCH, was about *three millions*, and his standing army, when this arrangement was completed, and "with which," as Abbott says, "the vicar of Christ kept his subjects in subjection, amounted to *fifteen thousand two hundred and fifty-five infantry*, and *thirteen hundred and fifty cavalry*." (*History of Italy*, page 539.)

As this Papal power was thus re-established, and appears supported by Austria the second time, we give another quotation from J. S. C. ABBOTT, which clearly explains the position of the Pope, and what constitutes the papal government. He says: "The Pope is an elected sovereign, chosen by the sacred college, which consists of seventy cardinals. This number of cardinals is instituted in imitation of the evangelists sent out by our Saviour. When any vacancy occurs in the college it is filled by the appointment of the Pope, who acts without control. When the Pope dies, for nine days his body lies in state, during which time one of the cardinals, called the Cardinal Chamberlain, officiates as Pope. The body is then buried; and the cardinals meet in a private room in the VATICAN to choose, out of their number, a successor. A majority of two-thirds is essential to a choice. The power of the Pope is absolute. It is one of the leading principles of his government that ALL CIVIL OFFICES should be filled by priests." (*Hist. of Italy*, p. 539.)

Abbott's description of the Papal government.

Pope PIUS VII. having been thus reinstated, and Austria having taken her position the *second* time as the prin-

Pius VII. and Austria.

cipal supporter of the Papal government, that Pontiff, exercising absolute power over the States of the Church, upheld by Austria, continued to reign until his death, which occurred April 20th, 1823.

Death of Napoleon Bonaparte.

In 1821, on the 5th of May, while Pius VII. was upon the throne at Rome, NAPOLEON BONAPARTE died in exile, on that lonely island of ST. HELENA, where he had remained from the time of his banishment. He died in the midst of a terrific storm, while the angry waves of the ocean were dashing and foaming in fury against that dreary isle. In his dying hour he seemed to be living his eventful life over again; for, while unconscious of everything that was transpiring around him, he uttered such words of military order and command, that his few cherished friends who were by his side, saw that, in his dreams, he was again at the head of his forces, and engaged in all the exciting scenes of war and conquest.

McLellan.

ISAAC MCLELLAN, in his poem entitled, "THE DEATH OF NAPOLEON," has very thrillingly described the scene; and, after having become so thoroughly acquainted with the life and work of this noted Corsican, and given attention to the principal battles which he fought, we are prepared to appreciate the stirring representation given by that poet. We therefore introduce the familiar words, which come to us with deeper meaning than ever before:

Poem.

Wild was the night; yet a wilder night
Hung round the soldier's pillow;
In his bosom there raged a fiercer fight,
Than the fight on the wrathful billow.

A few fond mourners were kneeling by;
The few that his stern heart cherished;
They knew by his glazed, and unearthly eye,
That life had nearly perished.

They knew by his awful and kingly look,
By the order hastily spoken,
That he dreamed of the days when the nations shook,
And the nations' hosts were broken.

He dreamed that the Frenchman's sword still slew;
  And triumphed the Frenchman's eagle;
And the struggling Austrian fled anew,
  Like the hare before the beagle.

The bearded Russian he scourged again;
  The Prussian's camp was routed;
And again, on the hills of haughty Spain,
  His mighty armies shouted.

Over Egypt's sands, over Alpine snows,
  At the Pyramids,—at the mountain,—
Where the wave of the lordly Danube flows,
  And by the Italian fountain,—

On snowy cliffs where the mountain streams
  Dash by the Switzer's dwelling,
He led again, in his dying dreams,
  His hosts, the broad earth quelling.

Again Marengo's field was won;
  And Jena's bloody battle;
Again the world was overrun;
  Made pale at his cannon's rattle.

He died at the close of that darksome day,
  A day that shall live in story;
In the rocky land they placed his clay,
  "And left him alone with his glory."

Thus ended the history of one who had stirred the world with his movements, and who had caused the thrones of the greatest monarchs to tremble and reel as their occupants seemed destined to fall beneath his power.

Why did he not succeed in becoming a universal monarch, as he desired, when others, with no more ability and energy than he possessed, had four times accomplished that feat and stood at the head of the world? This question, of so much importance, will be answered before we arrive at the conclusion of these lectures. We therefore leave the defeated monarch to rest in his grave, and wait with interest to learn why he was doomed to fill the grave of an exile, rather than the tomb of the World's monarch.

Leo XII.

Leo XII. succeeded to the head of the Papal govern-

1823. Crowned. Dies.

ment in 1823, on the death of pope Pius VII. He was crowned Pope Sept. 28th of that year.

He reigned until 1829, when he died.

Pius VIII. 1829. Dies.

Pius VIII. was then elected Pope on the 31st of March, 1829, and continued in office only one year and eight months, and died.

Gregory XVI. 1831.

Gregory XVI. succeeded to the office of Pope Feb. 2d, 1831, and reigned until 1846.

Pius IX. Born 1792. Elected Pope 1846.

Pope Pius IX., Gregory's successor, and whose name is fresh in the minds of all as the predecessor of the present Pope, Leo XIII., was born May 13th, 1792.

In 1846, June 16th, he was elected Pope, and was crowned on the 21st of June, that same year.

Here it is necessary to give attention to some more events of interest concerning Austria, Italy and France, which are intimately connected with the Papal government and its ruler, the Pope. Then we shall be prepared to trace the history of Pius IX. to its close, and to appreciate the position of his successor, Pope Leo XIII.

Austria continues to control Italy to 1853.

Austria continued to control the Italian States, and in maintaining in them absolute power, executed through the ten kings, which represented her in those States, from 1815 to 1853, before any one of them succeeded in extricating itself from her dictation; but, during those years, several desperate efforts were made in the different States to throw off the Austrian yoke.

Efforts to throw off the Austrian yoke.

Position of the nations

These efforts were made by the people, who, clamoring for liberty, sometimes compelled their local ruler to rebel against Austria; but Austria had the sympathy of England, Prussia and Russia; and, though England did not dare to send her forces to assist Austria in quelling rebellion in Italy, she encouraged Prussia and Russia to do so; and, with the assistance of those powers, Austria was able

to crush the rebellious parties, and keep them in submission, until, finally, VICTOR EMANUEL, King of Sardinia, succeeded in extricating Sardinia from Austrian rule, and it became an independent government, which was fully accomplished in 1853.

Pius' amnesty proclamation.

In 1846, July 18th, only a few weeks after the accession of Pius IX. to the Pontifical throne, that Pope issued an amnesty proclamation to all political offenders who were imprisoned, and liberated thereby about *three thousand* persons, among whom were men of ability and rank. When liberated, they appeared in the presence of the Pope as he stood upon a balcony of his palace, and expressed their gratitude while he gave them his blessing.

1848.

Revolutionary spirit in Rome.

In 1848, on the 15th of Nov., some parties possessed of the revolutionary spirit in Rome, and from the different Papal States which constituted the dominion of the Pope, made an effort to revolutionize the government and to compel the Pope to sanction it. They killed his prime minister, COUNT ROSSI, plunging their daggers into his heart, and frightened his *Deputies* from the CHAMBER. On the day following, these revolutionary despots forced their passage into the presence of the Pope, with a list of the names of several of their own number, whom they compelled him to appoint as his ministers.

Count Rossi killed.

Pope a prisoner.

By this act the Pope was divested of power and made a prisoner in his palace; but through the assistance of COUNT SPAUR, the Bavarian minister, he succeeded in making his escape, and fled in disguise to GAETA, and left Rome in the possession of the Revolutionists.

Flees to Gaeta.

Napoleon III.

Cavignac.

This event occurred Nov. 24th, 1848, just one month before Napoleon III. was elected President of France. GENERAL CAVIGNAC, then DICTATOR OF THE FRENCH GOVERNMENT, became very much alarmed on account of the movements in Rome, and the flight of the Pope. He knew that Austria would appear upon the scene as ever before, to re-establish her rights, and reinstate the

Pope; and he reasoned that if Austria should succeed, every government in Europe would feel the pressure of absolute principles, and all efforts for popular reform would be crushed. This French Dictator, therefore, being in favor of liberal principles, immediately offered Pius IX., the exiled Pope, an asylum in France.

Offers the pope an asylum.

Political policy.

This was a political-policy-movement, as ABBOTT says, "in order that the papal government might be brought under the influence of the liberal policy of France, rather than under the domination of the absolutism of Austria." (*Hist. of Italy*, p. 575.)

Cavignac's course.

CAVIGNAC was in great haste to move in this matter; for he said: "If we allow Austria time to go to the Eternal City, it will be, in the first place, a very serious injury to French influence in Italy. It will insure the re-establishment of absolutism at Rome, as in the time of Gregory XVI. Let us then intervene ourselves, that the cabinet of Vienna may not acquire an undue influence in Italy, and that we may prove a safeguard to Roman liberty." (ABBOTT'S *Hist. of Italy*, p. 575. See MM. GALLIX ET GUY, p. 197.)

Result of his efforts.

These efforts of the French Dictator to persuade the Pope to accept his propositions proved fruitless; for Pius IX. was not disposed to give up the support of AUSTRIA and his love of absolute power in the Papal States, for the liberalism of France, the spirit of which actuated the Revolutionists, who had been the means of his exile.

Napoleon.

Shortly after this, Napoleon III., the son of Louis Bonaparte and Hortense,—the daughter of Josephine by her first husband, having succeeded in gaining the sympathies of the French people, was elected PRESIDENT OF FRANCE.

President of France.

Pius at Gaeta.

Pope Pius IX. was still at GAETA and had removed his court from Rome to that town, which was "the first on the Neapolitan frontier;" and there he was recognized by all the principal powers of Europe, and still had the sympathy of Austria, as the agreement had never been broken.

Austria's movements.

Austria had just raised a large army, and was prepared to take steps toward the replacing of the Pope upon the

throne in Rome, when the newly elected PRESIDENT OF FRANCE sought to possess himself of that city; and, under a pretended regard for the Pope, to give him a name to reign, while actually the liberal principles of France were against the power that Pontiff loved to exercise so well.

Movements of Napoleon.

He, Napoleon III., therefore sent an army of *three thousand five hundred* men, under the command of OUDINOT, into the Papal Dominions, expecting the hearty cooperation of the insurrectionists; but those who had been the leaders in the Revolution, resisted his troops, closed the gates of Rome against them and gave them battle, fully determined to maintain their own usurped power in that government. The French general, with his forces, was driven back and forced to send for reinforcements, much to the disappointment of Napoleon, who desired to take Rome; and, while he placed the Pope nominally upon the throne, to base his rule upon more liberal principles.

The Austrian forces were approaching to establish the Pope in his position as before the insurrection; but the French forces were reinforced, and at last succeeded in entering Rome, and claimed to reinstate the Pope; but, notwithstanding Pius IX. returned to Rome, April 20th, 1850, and found the French troops ready to support him, there were never any writings of agreement made, whereby Napoleon III. was recognized as the actual supporter of the Papacy. He never was crowned by the Pope, though he tried to prevail upon the Pontiff to crown him EMPEROR OF FRANCE, as his uncle had been crowned before him. But he failed in this, because the Cardinals said that they were more safe under Austrian protection than they would be under the French ruler; and during all the time of NAPOLEON'S pretended support, Austria was really reccgnized by the Pope and his cardinals as the principal supporter of the Papacy; and after a time the CONCORDAT between Pius IX. and Austria was made stronger than ever before, and the government of Austria continued to be the recognized supporter of the Pope until 1870.

Napoleon and the king of Sardinia.

After Sardinia had broken away from Austrian rule, in 1853, as we have noticed, Napoleon, having failed to supplant Austria in relation to the Pope, joined with the King of Sardinia to assist in liberating other Italian States from the power of Austria; and through their united efforts, and because of other circumstances which proved favorable, all the States of Italy were liberated from the control of Austria, except the Papal States, and united under Victor Emanuel as the Kingdom of Italy. They greatly desired Rome, the "NATURAL CAPITAL OF ITALY," to be the capital of their kingdom; but *that* still continued under the power of Austria, notwithstanding the French troops were within the city. Nothing was favorable to Rome ever becoming the capital of Italy, independent of the Pope, until 1870, when the desired object was finally accomplished in a very remarkable manner, as we shall see.

Victor Emanuel. Kingdom of Italy.

1869. Ecumenical council

In 1869, on the 8th of Dec., the last ECUMENICAL COUNCIL that has ever assembled in the interests of the ROMAN CATHOLIC CHURCH was convened under the jurisdiction of Pope Pius IX., and continued its session until Oct. 20th, 1870, — a period of *ten* months and *twelve* days.

Number of members.

Ten hundred and thirty-seven persons were entitled to seats in the Council, but the seats were never all filled at one time during the convention.

Number present opening and close.

Seven hundred and nineteen were present when the Council opened and *five hundred and thirty-five* when it closed.

Claims to be infallible.

The Pope claimed to be infallible, and his object in calling this Council was to establish his infallibility.

Action.

When action came to be taken upon the question that should decide the matter, whether he, that "would-be-god," *was* infallible; *four hundred and fifty-one* voted for the dogma, *sixty-two* voted on *conditions*, and *eighty-eight voted against it*.

Declared infallible. 1870.

The majority having voted in his favor, Pius IX. was *declared infallible* by that Council, July 16th, 1870.

Desired display.

But the passing of the dogma of infallibility by the Council did not fully satisfy this aspiring Pope. He wished to make a grand display that should impress all with the fact that he was actually what the Council had declared him to be; and that he was even recognized in heaven, by the God whom he claimed to represent, and whose attribute he had so blasphemously appropriated to himself.

Attempted Proves a failure.

He made the wonderful attempt upon a grandly magnificent scale, but he failed to produce the desired effect, because God frowned in indignation upon the scene, instead of approving it.

This remarkable attempt and significant failure occurred July 18th, 1870, two days after the dogma was passed by the Council, and was described by Dr. Cumming, of London, soon after, in the following graphic language:

Cumming's description.

"After the majority vote declared him infallible, the Pope had a grand throne erected in front of the eastern window in St. Peter's, and arrayed himself in a perfect blaze of precious stones, and surrounded himself with Cardinals and Patriarchs and Bishops, in gorgeous apparel, for a magnificent spectacular scene.

"The great decree of infallibility was to be read.

"He had chosen the early morning hour and the eastern window, that the rising sun should flash its beams full upon his magnificence, and by it his diamonds, rubies and emeralds, so refracted and reflected, that he should appear to be, *not a man*, but what the decree proclaimed him, ONE HAVING ALL THE GLORY OF GOD.

"In this fulness of splendor, with his illustrious dignitaries about him, and a vast throng assembled to witness the pageant, the Pope posted himself, at an early hour, before the eastern window, and awaited the essential effulgence of the KING OF DAY. But the KING did not appear. The SUN refused to shine. The dismal dawn darkened

rapidly to a deeper and deeper gloom. The dazzle of glory could not be produced. The aged eyes of the *would-be god* could not see to read by daylight, and he had to send for candles. Candle-light strained his nerves of vision too much, and he handed the reading over to a Cardinal. The Cardinal began to read amid an ever-blackening gloom; but had not read many lines before such a glare of liquid fire, and such a crash burst forth from the inky heavens, as never was heard at Rome before. Terror fell upon all. The reading ceased. One Cardinal jumped trembling from his chair, and exclaimed, 'IT IS THE VOICE OF GOD, SPEAKING THE THUNDERS OF SINAI!'"

Despatch of war to Berlin.

On the very day that this grand and awful scene occurred in ST. PETER'S CATHEDRAL, Napoleon III. despatched his celebrated declaration of war to Berlin.

Germans against France.

On the 19th of July the Germans declared war against France.

French troops leave Rome.

On the 4th of August the French troops began to evacuate Rome, because Napoleon needed all his forces to operate against Prussia, in what was, finally, the Franco-Prussian war.

Pope to be without a supporter.

The time had now come when the Pope, who had made such a mighty effort to establish his infallibility, was to be *left without a supporter*. Not because the French troops were called from Rome, but because *Austria*, the real supporter, had become disgusted with the foolishness of Pius IX., concerning the infallibility question, and refused to support him longer. Dr. Cumming describes the position and conduct of Austria, with reference to this matter, as follows: —

Cumming's description.

"Austria, even, long the the dungeon of Europe, *always the guardian* of the Pope, when no one else could be found to support him, shocked at the Pope's assumption of an attribute of Deity, *tore the Concordat into shreds and cast it to the winds*, and renounced the Pope's jurisdiction in

Austria, root and branch. Then Austria passed a law granting liberty of the press, liberty of conscience and freedom of education, throughout the length and breadth of the land."

Napoleon's position.

This act of Austria was done during the month of August, and while Napoleon, who would gladly have embraced the opportunity to have placed himself in the long-coveted position of the real supporter of the Pope, had his attention called in another direction, and was so involved that he could not fly to the rescue of the Pope. He could not even *support himself* in his position.

He surrenders.

On the 2d of Sept., Napoleon surrendered at Sedan.

Italian troops enter Rome.

On the 20th of Sept., the Italian troops entered Rome, at ten o'clock in the forenoon, for the purpose of making that long-coveted city the capital of Italy, independent of Papal rule.

Vote to renounce the temporal power of the pope.

Oct. 2d, the Italians voted to renounce the temporal power of the Pope.

That vote stood *forty thousand eight hundred and thirty-five*, against *forty-six;* and thus his temporal power was TAKEN AWAY FOREVER.

Italian decree.

On the 1st of Nov., 1870, the following decree was passed by the Italian government:—

"All the political authority of the Pope and the HOLY SEE is abolished, and will remain so. The Pope will be entirely free in the exercise of his ecclesiastical rights, which he now possesses as the supreme chief of Catholicism, and will enjoy all the honors and liberties which constitute sovereign prerogative. The appendage of his holiness and his court shall be furnished by Italy, which also assumes the debts hitherto contracted by the Pontifical States." (ABBOTT'S *Hist. of Italy*, p. 619.)

The Pope's condition.

Thus the Pope was divested of temporal power, and only allowed to exercise his ecclesiastical authority, under the

dictation of the Italian government, with VICTOR EMANUEL at its head, and the city of ROME for its GRAND CAPITAL.

From that time PIUS IX. was virtually a prisoner in Rome, that city which had so long bowed under the sway of the Pontifical Sceptre.

Protestant church in Rome.

Jan. 12th, 1871, a Protestant church was opened in Rome, and since that time more than forty Protestant chapels have been opened for worship in that city.

Quotation from a Catholic writer.

In a work entitled, "A COMPARISON BETWEEN THE HISTORY OF THE CHURCH AND THE PROPHECIES OF THE APOCALYPSE," page 30, the following questions by an able Catholic writer, with reference to the pope, are found: —

"Has not the best beloved and most revered man in all the world—the Holy Father Pius IX.—been a virtual prisoner in his own Vatican palace since Sept., 1870? And have not the last remains of his temporal sovereignty been treacherously robbed from him by the crowned revolutionists?" Thus showing that the Catholics themselves recognized the fact that the HOLY FATHER was a prisoner, with his temporal power all gone.

Pius IX. dies 1878.

PIUS IX. continued in this unpleasant condition until Feb. 7th, 1878, when he died, and was succeeded in his Pontifical prison by another, who to-day mourns because of *his* imprisonment in the Vatican.

Leo XIII. born 1810.

LEO XIII., the present Pope, was born on the 2d of March, 1810.

Made Pope 1878.

He was elected the successor of Pius IX. Feb. 20th, 1878, and was crowned Pope on the 3d of March following.

From 1878 to the present.

From 1878 to the present he has been at the head of the Church, but has exercised *no temporal power*.

He feels sad and disconsolate, and often appeals to the Catholic people to pray for his liberty.

1881. Oct. 16.

Oct. 16th, 1881, *two thousand* pilgrims went to visit the

Pope, and, in ST. PETERS, received his blessing, while they cheered him in an enthusiastic manner. But when they came forth from that Cathedral they were met by a company of roughs, who exclaimed, "DOWN WITH THE VATICAN!"

How unlike the former times, when it would have been death for one to have offered the least insult to the Pope, or to his Palace!

Power gone.

But his power is gone, and he is bitterly hated by the Italians.

Mayor's statement.

The Mayor of Rome has recently said that he would rather "See Rome in ashes, than to see it again under the power of the Popes."

Present condition in the west

We have thus come to realize the present condition of things in the WESTERN DIVISION of the Roman Empire; and now we turn again to the EAST, to notice the present condition of things in that division, and to inquire into the circumstances which have been instrumental in producing this *condition*, which now attracts the attention of the world.

Turn to the east.

Eastern question.

"THE EASTERN QUESTION" is the great question of the times. But it has so many features, involves the interests of so many nations, and is viewed from so many different standpoints, that, unless one is thoroughly posted, it is difficult to understand it.

Its origin.

This question originated more than a hundred years ago; and Constantinople—the grand capital of the eastern division of the Roman Empire, and which has been under the power of the TURKS since A.D. 1453—is its central point, and is the foundation of all its peculiar phases.

Position of Constantinople.

As we have noticed several times before, this City of Constantine is more favorably located for a grand seat of empire than any other in all the world; and, because of this fact, the nations of Europe have eagerly desired to

Russia. possess it. And the rulers of the Russian empire have specially desired to get possession of it, and have manœuvred to accomplish that end through all these years.

Her position. This vast Empire, filling the north of Europe and Asia, has always labored under disadvantage, from the fact that her only controlled access to the ocean for commercial purposes, is through the Baltic and North seas, and the greater part of the time the passage of these seas is so blockaded by ice that navigation is impossible.

Black Sea. The BLACK SEA, which lies as the southern boundary of the RUSSIAN EMPIRE, is about *seven hundred miles* long and *three hundred miles* wide; and this great inland ocean is connected with the SEA OF MARMORA by the beautiful Bosphorus STRAITS of the BOSPHORUS, which are *fifteen miles* in length, on the western shore of which the coveted City of CONSTANTINOPLE stands.

The Sea of Marmora, which is one hundred and eighty miles long and sixty miles wide, is connected with the Hellespont GREAT MEDITERRANEAN SEA, by the Strait of the HELLESPONT. Dardanelles. This is now called DARDANELLES, because of four stout Turkish forts, which are located at their mouth, bearing that name.

Mediterranean. Through the MEDITERRANEAN SEA, which is *two thousand two hundred and fifty miles in length*, there is access Atlantic. to the ATLANTIC OCEAN, by the Gibraltar. STRAITS OF GIBRALTAR.

Desirable route. By this desirable route, RUSSIA finds conveniences and advantages which she can find nowhere else. She can now sail through with her vessels by permission of the Sultan, who has power to cut off her passage at any time, while he holds the reins of government in Constantinople.

Humiliating situation. It has been humiliating and disadvantageous to the Russian Empire to be thus situated; and, for more than *one hundred years*, an effort has been made to get possession of Constantinople and to make it the SOUTHERN CAPITAL of RUSSIA.

Russia's great reason. No other nation has had so much reason for desiring possession of this city as the Russian; and while it is

evident that others do not care so much about possessing it *for themselves*, they are determined that Russia shall never succeed in *her* efforts.

Others oppose.

All are more or less opposed to the TURK, and would be glad to have him DRIVEN OUT OF EUROPE; but are afraid of the results, as Russia would be likely to get possession of Constantinople as soon as the Ottoman Empire should become dismembered.

The objection raised.

The objection raised to giving Russia this long-desired city, is expressed as follows: —

"Russia, in possession of the imperial city, and of the straits which lead to it, would be invulnerable, and could *bid defiance* to *combined Europe;* the Black Sea would become an impregnable harbor; its shores a navy-yard, which no fleet or army could penetrate." (ABBOTT'S *Prussia and the Franco-Prussian War*, p. 210.)

The different nations and their course.

The different nations, seeing this advantage which Russia would gain by coming in possession of Constantinople, have hesitated to act against the Turks, as they have really had a heart to do, and even sometimes stood with the Sultan against Russia, when their hatred of that *autocrat* and his government has been bitter enough to have annihilated him, and to have broken down his dominion, could they have done it to their *own advantage*. But, as the circumstances have been, they have, "of two evils" *chosen* "the least," and have tolerated the "SICK MAN OF TURKEY," who is comparatively powerless to do them harm, rather than to give the "GREAT RUSSIAN BEAR" the advantage by allowing him possession of Constantinople.

Napoleon Bonaparte's plan.

Napoleon Bonaparte acted upon this plan of opposing Russia's possession of Constantinople, when he refused to entertain certain propositions made by Alexander, in which that Czar proposed to the French Emperor that they unite their forces to drive out the Turks, and then divide the territory of the OTTOMAN EMPIRE among themselves. But the Czar was careful to designate as his *own*

portion that part which included Constantinople, leaving Napoleon without choice in the matter.

Evident from an answer to Dr. O'Meara.

This appears in the answer which Napoleon gave to a question asked him by DR. O'MEARA, Feb. 14th, 1817, while he was in exile. The Dr. asked: "Is it true that the Czar of Russia intends to seize Constantinople?" He answered: —

The answer.

"All his thoughts are directed to the conquest of Turkey. We have had many discussions about it. At first I was pleased with his proposals, because I thought it would enlighten the world to drive those brutes, the Turks, out of Europe; but when I reflected upon the consequences, and saw what a tremendous weight of power it would give Russia, on account of the number of Greeks in Turkish dominions who would naturally join the Russians, I refused to consent to it, especially as Alexander wanted to get Constantinople, which I would not allow; for it would destroy the equilibrium of power in Europe." (ABBOTT'S *Prussia and the Franco-Prussian War*, p. 212. Foot-note citation to *Napoleon at St. Helena*, p. 451.)

Russia seeks the co-operation of England.

Russia having thus failed in her efforts with Napoleon, and in every other way, to get possession of the coveted city, sought the co-operation of England; and, in the month of June, 1844, CZAR NICHOLAS held an interview with QUEEN VICTORIA, at Windsor Castle, and proposed that they CO-OPERATE IN DRIVING THE TURKS FROM EUROPE, and then, that they divide up the Ottoman territory as follows: Russia to have the provinces of MOLDAVIA, WALLACHIA, BULGARIA and ROMALIA, thus bringing Constantinople into his possession, while England was to have the Island of Cyprus and all of Egypt, which was thought by the Czar to be a great inducement to the Queen, because it would give England better access to her Indian possessions. Beside this, Austria, situated so close to the Ottoman territory, was not to be forgotten, but to receive that portion of the dominion bordering on the Adriatic Sea, and thus settling the great Eastern question.

Victoria. Windsor Castle.

The propositions. Russia's share. England's.

Austria's.

Propositions rejected.

But these propositions were rejected by England and

Austria, for the same reason which we have noticed before, because they would give too much power into the hands of the Russian ruler. ABBOTT asks, "Why did not England and Austria consent to this division of European Turkey?" and then gives the following significant answer to the question. He says:—

Reason why.

"It was because this arrangement would make Russia so powerful that she would be the undisputed monarch of the Eastern world. The balance of power in Europe would be destroyed, and Russia would attain a supremacy before which all other European powers would tremble." (*Prussia and the Franco-Prussian War*, p. 215.)

The Czar attempts to force demands upon the sultan.

The Czar having failed in all these diplomatic efforts with the different nations, to gain possession of Constantinople, he resolved to accomplish his object by forcing demands upon the Sultan, which finally resulted in bringing about the Crimean war.

The course pursued.

He sent PRINCE MENSCHIKOFF, the Russian ambassador, to Constantinople, for the purpose of announcing his claims, and forcing compliance. This ambassador arrived

Feb. 28, 1853.

in the imperial city, Feb. 28th, 1853, and, on the 2d of March he held an interview with the GRAND VIZIER, who sent him to the REIS EFFENDI,—the Minister of Foreign Affairs. The REIS EFFENDI was very stubborn, and persisted in opposing the propositions of Russia, until MENSCHIKOFF *refused* to hold *any further conversation with him.*

Because of the existing circumstances, and what he considered to be the unreasonable demands of Russia, the REIS EFFENDI, though said to have been "One of the ablest men in Turkey," resigned his position, and was succeeded by one who was inferior to him in ability to operate in the interests of the government.

With this newly-appointed officer, the Russian ambassador found less difficulty in presenting the propositions of the Czar. He was thoroughly furnished for his work, having in his possession an "autograph letter" from the Czar, which gave him authority to treat any refusal, on

the part of the Sultan or his officers, to accept the propositions made, as a *personal insult* to that Czar, Nicholas, himself.

April 19. Demands made.

On the 19th of April the following demands were presented by the Russian official to the SUBLIME PORTE, in a very haughty and dictatorial manner: —

1st demand.

First. "A definite firman," or decree of the Porte, was demanded, "securing to the Greek Church the custody of the key of the Church of Bethlehem; and of the Silver Star, pertaining to the altar of the Nativity; of the grotto of Gethsemane, with the admission of the Latin priests thereto, for the celebration of their rites; and the joint possession, by the Greeks and Latins, of the gardens of Bethlehem."

2d demand

Second. "An immediate order," on the part of the government, was required, "for the thorough repair of the cupola of the temple of the Holy Sepulchre, to the satisfaction of the Greek Patriarch."

3d demand

Third. "A guarantee" was demanded, "for the maintenance of the privileges of the GREEK CHURCH in the *East*, and of those sanctuaries already in the exclusive possession of that Church, or shared by it with others." (*Europe and the Allies*, 2d part, p. 33.)

Sublime Porte refuses to yield.

To these demands the SUBLIME PORTE refused to yield, as they would destroy the independence of that government, and virtually bring it under the dictation of Russia.

Russia's motives.

This course was evidently resorted to by the Russian ruler to provoke the Sultan, and to find occasion to declare war against him, with the prospect of taking the City of Constantinople by force of arms; but this he wished to keep secret until the moment came for him to *act*, so that other powers could not have time to interfere, and frustrate his plan.

Russia's position stated as follows.

The following extract from a letter written by PRINCE LIEVEN to COUNT NESSELRODE, concerning this matter, clearly shows Russia's position to have been what we have already stated it was.

LIEVEN says: "Our policy must be to maintain a reserved and prudent attitude, until the moment arrives for Russia to vindicate her rights, and for the rapid action which she will be obliged to adopt. *The war ought to take Europe by surprise (!)* Our movements must be prompt, so that the other powers should find it impossible to be prepared FOR THE BLOW THAT WE ARE ABOUT TO STRIKE." (See *Europe and the Allies*, part 2d, p. 34.)

England and France assist the Sultan.

Notwithstanding this caution, however, England and France became apprised of the intentions of Russia, and began to prepare to defend the Ottoman Empire against the aggressor. And to assure the Sultan of their sincerity in this matter, they sent their united fleets to anchor in BESIKA BAY.

Abdul Medjid.

The Sultan, ABDUL MEDJID, did not wish to involve his people in war, and sought, by every means possible, to avoid it, but all to no final purpose.

Sultan declares war against Russia.

Russia continued to aggress, until the Sultan finally declared war against that gigantic power. The proclamation declaring war was made to the inhabitants of Constantinople, Oct. 8th, 1853. They had been eagerly waiting for liberty to fight against the hated Russians, and needed no urging to rush forward to the field of battle.

Oct. 8, 1853.

Turkish troops. Condition of the Ottoman empire.

The Turkish troops were more numerous than Russia had anticipated they could be. The Ottoman Empire had been in a weakened condition so long that this declaration of war against Russia astonished the nations.

Reasonings of men.

Men had reasoned, as they saw the provocations of the CZAR, that the SULTAN would never be imprudent enough to contend in battle with one so much stronger than himself; and when, finally, having become thoroughly aroused, he so suddenly declared war, and hastily advanced upon the enemy, not even waiting for his supporters to accompany him, but anxious to engage in the contest, his forces pushed forward, leaving those who had pledged to him their assistance to follow in the rear, they said that he

The Sultan's movements.

Their comments. Success.

acted "like a sick man seized with an insane fit." But more marked success crowned his efforts than was expected; and when the combined forces of England and France came to his assistance, forbidding Russian ships of war to sail the Black Sea, Russia began to feel the pressure, and trembled while she made a *desperate effort* to contend for her claimed, but disputed, rights.

Russia feels the pressure.

Crimean war. 1854.

The great CRIMEAN WAR thus ensued.

In March, 1854, TURKEY, ENGLAND and FRANCE were at war with RUSSIA, and AUSTRIA and PRUSSIA were not indifferent, though they wisely kept themselves aloof from participating in the war, because of personal interests. They endeavored at first to negotiate between the contending parties, and then, failing in that, left the burden of responsibility upon England and France, as they were willing to bear it.

Lord Raglan. M. St. Arnaud. Defend the Turk. Their object.

LORD RAGLAN commanded the English forces, and MARSHAL ARNAUD the French forces. These two experienced generals resolutely pressed forward in defence of the Turks, not because they wished to *help the Sultan*, but to *prevent Russia from getting Constantinople.*

Sebastopol Its location and position.

SEBASTOPOL was the seat of Russian power, on the Black Sea. This city was located on the south side of the Crimea, and was very strongly fortified. It was more properly a fortress, and its inhabitants were principally in the employment of the Russian government. Its population was about *forty thousand.*

Pop. 40,000

An army of 50,000 men land on the Crimea.

On Sept. 14th, 1854, an army of *fifty thousand men* landed on the Crimea, about twenty-five miles north of Sebastopol, which city they were bent on destroying.

Battle of Alma. Siege of Sebastopol etc. Russia to wait still.

The battle of ALMA, the siege of SEBASTOPOL and the battle of BALAKLAVA and of INKERMAN followed, resulting in victory to the allied forces, against Russia, leaving that Power to wait on, still longer, before getting possession of the desired city of the Sultan.

Loss of life Half a million.

In this Crimean war the loss of life was immense. It is estimated that about *half a million* of men were slain.

Loss of each nation estimated.

RUSSIA lost about *two hundred and fifty thousand;* FRANCE, *one hundred and seven thousand;* TURKEY, about *one hundred thousand;* ENGLAND, over *fifty thousand;* and SARDINIA, which was involved in the conflict, lost *seventeen thousand.*

The occasion.

All this to save the Ottoman empire from the power of Russia; for this was the one great object of those who assisted the Turks, by contending against Russia.

The Duke of Argyle's excuse stated.

The DUKE OF ARGYLE and other members of that government said, by way of excuse for the course pursued by the allies against Russia:—

"We did not wish to *save Turkey*, whose decay and fall were plainly inevitable; but, recognizing this fact, and knowing that the place of the Turks must be occupied by some power, we wished to *prevent Russia from prematurely deciding the question in her own favor.* We sought to establish the principle that the fate of Turkey was a matter of *European*, and not merely of *Russian, concern.*" (*19th Century*, p. 31; foot-note.)

Congress of nations meets to adjust the affairs.

THE GREAT CONGRESS OF NATIONS then, in 1854, met, and arranged peace; circumscribing the rights and privileges of Russia and of Turkey, and so, apparently settling the Eastern question. But soon it became evident that the *difficult question* was *not settled.* It is still an open question, and has kept Europe in an unsettled state from that time to the present, and the interests of ASIA and AFRICA, as well as of EUROPE, have been affected by it to an alarming extent.

Eastern question still unsettled. The effect upon Europe Asia and Africa.

The allied Powers, and their efforts and success.

The FOUR ALLIED POWERS have used their influence to keep the surface of the political waters smooth, while foaming and surging has continued below it. Whenever trouble has broken out, and angry winds have disturbed the surface-calm, their Congress has assembled and hushed the winds into silence. This was not only true at the close of the Crimean war, but it met to adjust the *war question* when AUSTRIA, FRANCE and SARDINIA engaged in that bloody conflict which bid fair to involve all the nations in

one general struggle; and then, again, it met to hush the rising storm, when war was threatened between TURKEY and GREECE, and succeeded in quieting affairs for the time being.

Evident prospect of a mighty struggle.

But it is evident that, before the Eastern question is settled, the different nations who have interests involved in connection with Constantinople and its ruler, will be obliged to contend for their rights, in *one mighty struggle;* and every time war has broken out upon the territory of the old world since the close of the *French revolution*, they have been carried *one step in advance* toward the *threatened conflict*, which shall thus involve them in a GENERAL WAR.

War in Egypt makes it more certain.

Even the recent war in Egypt has made it more apparent, that such a prospect awaits the nations, and it did much to prepare the way for the final struggle.

The relation of Egypt and the late war to the Eastern question.

The consideration of the relation of Egypt to this question involving the late Egyptian war, is now necessary, from this fact.

Egypt under the Sultan.

Egypt was brought under the power of the Sultan, as we have noticed, soon after Napoleon Bonaparte was defeated at ACRE, in A.D. 1797.

Title of Khedive.

From that time the rulers in Egypt have been appointed by the Sultan of Turkey. They now bear the title of KHEDIVE.

Khedive, no independence till 1841.

Those rulers had no power independent of the Sultan until 1841. In that year the SUBLIME PORTE gave *limited independence* to the Khedive, allowing him to issue bonds, and to introduce improvements into Egypt, without consulting the government at Constantinople; but the *Egyptian ruler* was still a vassal of the Sultan.

Limited independence.

Still vassal

The Khedive's proceedings.

Taking the advantage of the power given into the hands of the Egyptian ruler, the Khedive began to introduce modern improvements into the land of the pyramids. He had not sufficient means to accomplish all that he desired in this direction. The Egyptian government, therefore,

Capitalists requested to loan money.

English and French respond.

$575,000,000.

requested capitalists, wherever they might be found willing, to loan Egypt money, with which to improve her condition. This request was heeded by capitalists in England and France; and they readily responded to the call, and loaned the Khedive what finally amounted to *five hundred and seventy-five millions of dollars*, thinking to receive large interest on their great investments.

Large part is spent foolishly.

A large part of the money was *foolishly expended*, although some marked and important improvements *were* introduced.

Building of the Suez Canal.

Supported by French capitalists.

M. F. De-Lesseps.

Proposed to build it in 1854.

Completed in 1869.

The building of the SUEZ CANAL was one of the principal things to which the Khedive gave his attention, he being supported in that enterprise by French capitalists.

The proposition to build the canal was made to the Khedive by M. FERDINAND DE LESSEPS, in 1854; and the work was completed in 1869, about *fourteen years* being devoted to the building of it.

Extends from Port Said to Suez Harbor.

This canal extends from PORT SAID to SUEZ HARBOR, connecting the Mediterranean Sea with the Red Sea, and thus opening a passage through to India; as the Red Sea is connected with the Arabian Sea and Indian Ocean, by the Strait of Bab-el-Mandeb and the Gulf of Aden.

The Isthmus is 95 miles wide.

The ISTHMUS of SUEZ is *ninety-five* miles wide in a direct line.

The Canal is 96 7-10ths miles long.

328 ft. wide on the surface.

72 to 100 ft. at the bottom.

26 ft. deep.

Cost $80,893,665.

The CANAL is *ninety-six and seven-tenths* miles in length, from harbor to harbor. It averages *three hundred and twenty-eight* feet in width on the surface, and from *seventy-two* to *one hundred* feet at the bottom.

Its depth is no less than *twenty-six* feet at any point.

This wonderful passage is estimated to have cost *eighty million, eight hundred and ninety-three thousand, six hundred and sixty-five dollars.*

Suez Canal Company.

Shares owned in England.

The Canal is now owned by the SUEZ CANAL COMPANY, which is a FRENCH CORPORATION. But a large part of the stock is owned in ENGLAND; and ENGLAND thereby finds direct and convenient access to her possessions in India.

Beside the building of this Canal other things were done

Other improvements.

Alexandria and Cairo.

for the improvement of Egypt. Railroads were constructed, and modern improvements were introduced into the cities of ALEXANDRIA and CAIRO, until they presented the appearance of civilization and modern enterprise. Pleasant avenues, beautiful palaces and elegant residences adorned them, and even *street cars* furnished conveniences to the public, which had been unknown before.

The capitalists afraid.

But the money furnished by the English and French capitalists for these purposes, not all being used to the best possible advantage, caused them to fear that they should not be able to collect their interest, and, *much more*, their principal, as they had already had some trouble in that direction.

Request England and France to assist them.

They therefore requested England and France to *compel Egypt* to pay *her debts, according to promise.*

Congress of nations authorize them to do so.

The matter was brought before the Congress of Nations, that it might be *decided* whether these governments had a right to enforce the claims of their capitalists upon the Egyptian government, when it was decided that they *would be justified in so doing*, and should be sustained in their efforts by the ALLIED POWERS.

The Khedive obstinate.

They then commenced operations; but the Khedive, who was then on the Egyptian throne, refused to submit to their demands.

Deposed.

Present Khedive succeeded.

His course.

The Sultan then deposed him; and his son, TEWFEK, the present Khedive, succeeded him. Before the son was crowned, however, he agreed to use his power in the interests of England and France, and to allow them to dictate in these affairs.

English and French demands.

They then *demanded* the *right* to appoint officers to attend to their interests, who should have power to impose taxes upon the Egyptians, and to collect them, to pay the great national debt.

1325 European officers appointed.

Their salaries.

These officers were appointed from among the Europeans, and numbered, in all, *thirteen hundred and twenty-five.*

Some of them received a salary of *twenty thousand dollars* a year; others received smaller amounts.

$1,868,520.

Their united annual receipts amounted to *one million eight hundred and sixty-eight thousand five hundred and twenty dollars.*

Europeans exempt from taxation.

Egyptians' taxes $8 per acre.

All *Europeans residing in Egypt* were exempted from taxation, while the *poor Egyptians* were sorely oppressed. The taxes levied upon them amounted to *eight dollars* annually for every acre of their land.

The interest paid.

The interest on the great national debt was paid regularly up to the breaking out of the late war; but the Egyptians became disturbed by the constant oppression, and because their country was actually ruled by foreigners, who were enjoying special privileges and controlling most of the money, while they themselves were bearing burdens which with crushing weight were pressed upon them by these foreign usurpers.

Egyptians disturbed.

Cry, "Egypt for the Egyptians."

The oppressed therefore began to cry, "Egypt for the Egyptians," and soon organized a *National party*, which began to clamor for "HOME-RULE."

Arabi Pasha.

Home-rule party.

ARABI PASHA appeared at the head of this Home-Rule party of Revolutionists. He claimed to be an Arab, and was about forty years of age. He had been a BEY, or Colonel, in the Turkish army.

Chamber of notables 1882.

This Home-Rule leader convened an assembly in the interests of reform in Egypt, called the "Chamber of Notables." This assembly met in the winter of 1882, by the consent of the Khedive, who did not dare to oppose Arabi.

Financial question discussed.

Opposition

The foreigners raised no objection to this assembly until it was found that the *financial question* was being discussed; then the English and French began to interfere, and forbade the discussion of that subject.

Arabi's position.

Arabi consented not to meddle with the main points of the "Financial Commission," but contended that the Egyptians had a right to raise the money, and make their own appropriation of it, instead of foreigners being appointed to control this matter.

Press the point.

Arabi and his associates pressed this point, until the Khedive was compelled to proclaim this new financial

It is proclaimed a law.

arrangement as the law of Egypt; which was followed by diplomatic manœuvrings on the part of England, France, Turkey and others, while several attempts were made to

Efforts to kill Arabi.

destroy the life of Arabi. Then some of his opponents

Mob in Alexandria.

were banished, and that terrible mob against the foreigners occurred in Alexandria, which resulted in the death of hundreds of people.

Things grow worse and worse.

Thus things continued to grow worse and worse, until

War breaks out.

the war broke out in all its fury, in connection with which

Sultan's position.

the Sultan of Turkey acted a deceptive part; really favoring and encouraging Arabi, while he appeared to be co-operating with England.

War progresses.

The war progressed, threatening, for a time, to involve all nations.

The prospects.

The Sultan's intentions.

The Sultan, though acting deceitfully and keeping his motives out of sight as far as possible, really desired and intended to retain his hold on Egypt.

England anxious to possess Egypt.

ENGLAND was anxious to possess it, because through that land lay her "Great highway to India."

France ambitious to control it.

FRANCE was ambitious to control it, because she had interests in Northern Africa, along the shores of the Mediterranean Sea, west of Egypt, which were really involved in the destinies of that land.

The other governments and their position.

The other governments of Europe were opposed to allowing either England or France to have peaceable possession of the Egyptian territory.

Russia, Germany, and Italy were specially interested in the matter, but were not in harmony with each other, any more than they were with England and France; and thus the prospects were threatening, and the circumstances

Omens of a general war.

ominous of a general struggle, in which each should be found contending for personal interests.

Prince Bismark's statement.

That such a dark prospect was before these nations, is evident from a statement made by PRINCE BISMARK, before the GERMAN PARLIAMENT, when the news of the bombardment of Alexandria reached Berlin. He said: "The horizon of Europe is being threatened by a rising cloud."

Quotation from the *Boston Globe*.

A writer in the *Boston Globe*, soon after the first shock was felt as the Egyptian war opened, said: —

"Circumstances seem, indeed, to point as they have before, to possible antagonisms, which may develope into war between the great powers; but the restoration of order in Egypt is a primary duty. After that is accomplished, the difficulty will really begin in the settlement of the future status of the Khedive's dominions. . . .

"From this summary it will be seen, that the materials for a first-class explosion in Europe and Asia are all at hand, and the compound is likely to be mixed. The possibilities may be set down as the chance of rupture with England and France, a disruption of the Turkish Empire, a general scramble for the 'remains' of the 'sick man,' and a general quarrel arising out of the scramble."

The war-cloud assumes a religious aspect.

The war cloud that was gathering in blackness over these nations not only had a political appearance, but it assumed a religious aspect; and a "holy war," wherein the Mohammedan would be arrayed against the nominal Christian world, began to be expected and dreaded. As evidence of this, we quote the following, which was clipped from a reliable secular paper in July, 1882. It is entitled "A HOLY WAR," and reads thus: —

Quotation to the point.

"Will ARABI become the leader of the murder and massacre of Christians, and the raising of the Moslem standard by the most warlike leader which Islam has known for centuries? What can these things portend but the much-dreaded *holy war*, — not so terrible a disaster, perhaps, as it was in the days of AMURATH, but still most dangerous and ill-omened? Perhaps the peril is not imminent; but it certainly exists; and a 'holy war' is serious business. It means a contest in which all who believe in the dogmas of Mohammed, must range themselves under the banner of the Prophet, and do battle against the world of other faiths. It will be of interest, therefore, to glance over the field and see what forces can be rallied to the flag of Islam, should the call be sounded. Mohammedanism

against Christianity? One is apt to say, without thinking, that the odds are all on one side, and that the adherents of the Prophet are comparatively few, and cannot easily be roused to unite in support of a decadent faith. But the facts tell another story. A holy war, enlisting one hundred million of fanatical religionists, would be the most serious trouble which Christendom has had to face since the middle ages, when crescent and cross struggled for the supremacy in Europe."

And again, a writer who was qualified to judge of these matters, said: —

Another quotation.

"One may, perhaps, assume that the Mohammedans in the dominion of Russia in Asia, would be debarred from joining in a great uprising, because of their surroundings; nevertheless, the government of the Czar would no doubt have abundant occupation in repressing sedition among the subjects of the faith of Islam, should the holy war be preached indeed. It is not Russia, however, but Great Britain, that would have greatest need of watchfulness and anxiety in the event of such disaster. For in the wonderful land of India, over which Victoria rules as Empress, there are at least *forty millions* of Mohammedans in the provinces under British administration."

France retires.

When this religious aspect became so threatening, France suddenly retired from the field, and refused to co-operate with England against Arabi Pasha.

Mystery made plain

France embarassed.

At first it was a mystery why she did so; but soon the matter was made plain. France was embarassed on account of her possessions in Africa, because the inhabitants were principally of the Mohammedan faith; and, in case of a "holy war," TUNIS and ALGERIA would require a very large force to keep them in subjection; so when France saw that there was a prospect of such a war, she concluded to withdraw from the field and leave England to contend alone.

England contends.

England contended, until finally Arabi was defeated at

Arabi defeated.

TEL-EL-KEBAR, and taken prisoner; and finally he was sentenced to a life of exile on the island of Ceylon.

War ends. Eastern question more unsettled.

The war ended, but the Eastern Question was more unsettled at its close than it was at its commencement. The nations had only been carried another step in advance toward the final issue which threatened them. There has been a lull, but it is evidently only a calm before a more terrific storm.

Statements of an English writer.

In 1882, soon after the defeat of ARABI, a well-informed English writer made the following statements concerning this matter: —

Quotation.

"There is uneasiness, unrest, and a fixed conviction that great events are at hand. The desire for nationality prevails in many of the countries of the Ottoman empire; a great and remarkable revival is taking place everywhere among the Mussulmans, which is in danger of involving the whole Eastern world in a *holy war*.

Neither the French occupation of Tunis, nor the British conquest of Egypt, is likely to quench the smouldering embers that are ever ready to burst into a flame. In truth, the disaster to the arms of Arabi Pasha may only arouse the Mohammedans of Asia and Africa, and pave the way for events of even greater import than those now transpiring in Egypt."

Stirring news from different sources.

Soon the stirring news came that the whole *Mohammedan* world was enraged against *Christian* England because of Arabi's defeat; and, in the midst of the excitement which prevailed, information was received that EL MEHDI — claiming to be that prophet whom Mohammed himself had prophesied should finally appear to deliver his people and defend their religion — was advancing from Soudan at the head of all the able-bodied men of that country, toward Cairo, which city he was determined to reach by fighting his way through, being reinforced by cannibal tribes from Central Africa; and that he had fought seven battles with the Egyptian army, in which the Egyptians had lost *eight thousand* men. And then the news came that OBEIDULLAH, the *Kurdish chief*, and head of all the orthodox Moham-

medans in that region had raised an army and fought a great battle with the troops of the Sultan and defeated them, destroying *two thousand* men. The occasion of this contest and warfare between these classes of Mohammedans is, that the *Arabian* Mohammedans have been opposed to the *Turkish* Mohammedans for years, claiming that the title of *Caliph* should be bestowed upon an Arab, and a descendant of Mohammed, instead of a Turk being allowed to wear it, as has been the case specially since A.D. 1453.

The Arabian and Turkish Mohammedans.

Three Arab chiefs.

And now there are three Arab chiefs who claim to be descendants of Mohammed, and thereby to be entitled to the caliphat title.

El Mehdi.

Obeidullah Chief in North Africa.

El Mehdi is one, Obeidullah is another, and the third is a chief in the North of Africa; and each of them has been raising armies and preparing to contend for their rights, and, also, to oppose the Christians (?) who have invaded their territory.

Obeidullah and his followers.

Obeidullah and his followers were very indignant at the course pursued by the Sultan and the Khedive co-operating with England, and thereby causing the defeat of Arabi, in the Egyptian war; because, by that disaster to Arabi's forces, the Egyptian nation was brought under the control of Christians instead of Mohammedans.

Other events of equal import in Russia.

While these events were transpiring among the Mohammedans, others of equal import were occurring in connection with the movements of Russia.

Armenian question.

The effort to concentrate Russian troops on the frontier of Armenia was being urged forward by the Czar, in a persistent manner.

The following items, published in Nov., 1882, clearly reveal these facts, and explain the object of these movements on the part of Russia: —

Quotations

"The concentration of Russian troops on the Armenian frontier is still being actively pushed forward by the government of the Czar. A very considerable force is thus available to overrun Asia Minor, as soon as Russia shall consider the occasion opportune."

"The belief is current that the Russians are preparing to march to EZROUM and VAN. Turkish troops are concentrated at Van, and four more battalions have been ordered thither. The town of BITLES, *sixty* miles west of Van, has been destroyed by fire."

"In view of possible contingencies, Russian troops are now assembling for the purpose of taking care of Constantinople."

Close of 1882. Opening of 1883.

While these ominous events were occupying the attention of statesmen, politicians and religionists, the year 1882 closed, and the events of 1883 began to open up before us in a most stirring manner.

Midnight.

At the midnight hour, just as we were passing from the last moment of 1882 to the first of 1883, the government of the FRENCH REPUBLIC received a fearful blow. LEON MICHAEL GAMBETTA, the most eminent politician and greatest statesman of that government, died, and went out with the old year; and France, trembling with agitation and shrouded in gloom, was left to greet the new year in sadness.

Gambetta's death.

Its effect upon France.

Gambetta's position.

Gambetta was in the prime of life. He was only *forty-five* years of age when the fatal pistol-shot destroyed his future prospects, and left the French Republic in a dangerous condition.

Germany rejoices.

GERMANY rejoiced at the news of his death; for since 1870 Gambetta had been a terror to that government, and his movements had been watched with jealousy. But while the peace of Germany was better secured by his death, the Republic of France, of which he was the soul and heart, was exposed to trouble and commotion; and soon there rang out on the ears of the French people the cry, "LE ROI EST MART; VIVE LE ROI,"—"GAMBETTA IS DEAD; LONG LIVE JEROME NAPOLEON," and that member of the Napoleonic family, JEROME NAPOLEON, although over sixty years of age, bid for the office of French ruler as the successor to Gambetta; and an effort was thus made to re-establish the NAPOLEONIC DYNASTY in France. His

France exposed to troubles.

A stirring cry.

Jerome Napoleon.

reasons for so doing he boldly and clearly stated, revealing the condition of the French nation to be critical indeed.

What has followed the proclamation.

This proclamation of Napoleon has been followed by arrests, a "Civil war organization" and the "Catholic Alliance;" and France occupies to-day an unenviable position because the condition of her internal interests, and externally in the relation she holds to other governments, wherein her prospects are dark and threatening.

Prospects dark.

Item from *Montreal Witness.*

The following item from an editorial in the MONTREAL WITNESS of Jan. 24th, 1883, clearly represents the condition of France in respect to the death of GAMBETTA and this movement of PRINCE NAPOLEON: —

Quoted.

"It occurred to Prince Napoleon that now that the people had not Gambetta to lean upon, they would find how frail a reed was the Republic. Had the Republic been satisfactory? Is it not a fact, as Prince Napoleon alleges, that no government had been a strong one, that GREVY had been a nobody, and that his cabinets had been mere tools of the Chambers, which were influenced by Gambetta and their partisan feelings alone. Has not the weakness of the army been proved by the skirmishes in Tunis, and the weakness of France's military power by the shameful withdrawal from Egypt? Has not the glorious era of financial prosperity just ended, and has not the era of deficits and debts commenced? Is not France helpless and without influence in the councils of the nations? would she not, but for the kindliness of Great Britain, be without a friend in Europe? Has she not expressed her anger against England, aroused the hostility of Italy, so rejected the overtures Russia as to have awakened bitter feelings in that country, and helplessly looked on while Germany and Austria made a compact which would free Germany's hands at any time to deal with France? Can France take her proper place among the nations so long as she is ruled by factions in the Chamber of Deputies, which cannot or will not unite upon any policy? If she cannot, what has she to look forward to as a republic now that the only

man who could have united the people and given France a strong government is gone?"

England, and her present position.

While FRANCE is thus unpleasantly situated, ENGLAND—in strength and power, boasting that "The sun never sets on her dominions,"—still continues to exercise quarternian authority in the affairs of Europe, and now rejoices, because of her success in Egypt, while Arabi is left in exile on the island of Ceylon, he having reached that destination Jan. 10th, 1883.

The commercial and political interests of England in Asia, have become more thoroughly secured by her triumphant campaign in Egypt; and GLADSTONE, the premier, is receiving unbounded congratulations because of his wonderful success; and VICTORIA still reigns—Queen of England and Empress of India—and the prospects of Great Britain are such that some of her subjects are already beginning to boast that "A period of peace and quietness has set in."

Boastings.

Similar boastings.

But such statements forcibly remind us of similar boastings upon the verge of the eventful period which opened with the French Revolution, about one hundred years ago, when this same nation and people were dreaming of tranquility and prosperity, and none but LORD CHESTERFIELD could detect the on-coming trouble, which was to involve all Europe in a mighty struggle. Therefore—until the Eastern Question is settled, and IRELAND and EGYPT cease to annoy the home-government, and until QUEEN VICTORIA can enter the car of royalty, and majestically ride to the desired port without fear of loosing her life through the diabolical work of men who in the very heart of her own government are planning her destruction—we cannot look for peace even in boasting England.

Austria.

Present condition and prospects.

AUSTRIA having suffered much from the movements of the late GENERAL SKOBELEFF, which set the Slav elements in operation, is now financially embarassed because her revenues are too small; and beside this Russia still continues to threaten war upon her—notwithstanding both of these powers belong to the Peace Alliance,—and Austria

has not sufficient military strength for an emergency, which is a source of anxiety to the Emperor and his subjects; as a collision with Russia would doubtless prove fatal to trembling Austria.

The anxiety which is felt in Austria on this account is manifest from the excitement which was produced by the recent publication of a pamphlet in PESTH, entitled "RUSSIA AND WAR," in which the author, who is a prominent member of the Hungarian Opposition, stated that "Russia has been determined on war with Austria ever since the Berlin Congress," and that "the army of Austria is numerically inadequate." And thus he has excited the fears of the Austrians and caused a general feeling of dread to seize upon all the people.

Prussia, condition and prospect.

PRUSSIA, another one of the four allied powers of 1815, which, since the GERMAN EMPIRE was organized in 1871, has represented that empire in its intercourse with foreign nations, must be considered in its present position as the principal State of Germany. This position of Prussia involves the whole German Empire, and brings it before us for the consideration of its present standing.

German Empire, and its relation to other governments.

The GERMAN EMPIRE is composed of *twenty-six* sovereign States, of which PRUSSIA is the chief. Each State retains its own government, and is represented in the General Parliament, to which all national matters are submitted.

The Legislative Parliament consists of a Senate, the members of which are elected for life, and a *Chamber of Delegates*, who are elected for a term of years. The Senate chooses from its own members a *Burgomaster*, who is the chief executive.

Burgomaster.

King William.

When the Confederation was formed, King William of Prussia was elected Emperor of Germany, which position he has held since Jan. 18th, 1871.

Bismark.

PRINCE BISMARK, who was the prime instigator of the German Confederacy, is the Premier of this Empire, and figures largely in the affairs of Europe.

Ever since the organization of this Empire, which forever darkened the prospects of France, feelings of hostility have existed between the two governments.

ENGLAND, ITALY, and AUSTRIA have been made to tremble, because of the movements of BISMARK and EMPEROR WILLIAM, with reference to France.

GAMBETTA hated the German Emperor, and especially his Premier; and that he was hated in return is evident, by the expressions of joy at his sudden death which have passed from the lips of Germany's two men.

Germany occupies an enviable position because of its power, and is jealously watched by its rivals; while it is for their interest to keep their jealousies to themselves, and to deceptively manœuvre in order to keep on friendly terms with those whose wrath they dread.

But Germany, as well as other powers, gives evidence of weakness. The crown does not rest with easy grace upon the brow even of EMPEROR WILLIAM.

Russia, condition and prospects.

RUSSIA continues to covet Constantinople; and, though still allied with England, Austria and Prussia, *to keep the peace of Europe*, she will not fail to improve the first opportunity to seize upon that city, even if it should *involve the nations in one fearful conflict*. The Czar has a more firm hold upon Turkestan than he had one year ago; and he is in a position to occasion much trouble to England, by aggressing upon her Indian possessions.

Strong and powerful in outward appearance, Russia is watched with jealous eyes by the different nations, while in her own heart there are evils which are sapping her very life. *Nihilism*, with the same implements of destruction which slew the late Czar, Alexander II., March 13th, 1881, still stands ready to destroy the Russian ruler and to break down his government; and this has had such an influence to intimidate, that the coronation of the present Czar has been a source of great anxiety; for while preparations have been made for his *coronation*, there have also been preparations made for his *assassination*, which have caused him to

Nihilism.

fear lest his doom should be sealed, even *before* the royal diadem should be placed upon his brow; or, if he were crowned, that the crown would be removed by Nihilistic hands.

Extract from Skobeleff's memorandum.

Russia's present position with reference to the EASTERN QUESTION, also, is well represented in the following extract from the *memorandum* of GENERAL SKOBELEFF, written just before his sudden death, and recently published in the MOSCOW GAZETTE. He said:—

The quotation.

"The political and military ideas which must in the future form the basis of our policy are those by which I have been guided, remembering, as I did, the solemn words the late Emperor addressed to me before starting for the TEKKE expedition. To my mind the Central Asian question is perfectly clear and simple. If it do not enable us in a comparatively short time to take seriously in hand the Eastern Question itself, why, the Asiatic hide is not worth the tanning. I venture to think that sooner or later Russian statesmen will recognize the fact that Russia must have the Bosphorus; that upon this depends not only her greatness but her very security from invasion, and, by implication, the development of her manufacturing and commercial centres. No one, I suppose, will dispute that so long as we are weighed down by the Polish and West Russian questions, all regular progress, in the truly national sense of the word, will be extremely difficult. At present, in spite of the blood we have poured forth, all our frontiers are open to hostile attacks, compelling us to maintain an immense army; while the Polish difficulty, thanks to the complications arising from the Austro-German alliance, keeps us in a continual state of siege. Not until she DOMINATES THE BOSPHORUS can Russia make an irrevocable Finis Poloniæ."

Spain, condition and prospect.

SPAIN has been often involved in trouble which has been phased according to circumstances, often complicated and always embarassing.

She was obliged at last to yield to England at NORTH

BORNEO, and recently, within the heart of the Spanish government, there has been a desperate struggle between the LIBERALS, led by SENORA SAGASTA, and the DEMOCRATS, under MARSHAL SERRANO, which resulted in victory to the Democratic leader, at first; but his triumph was of short duration. SAGASTA soon triumphed over him, and was established in power as PREMIER, and a new Spanish ministry was constituted, composed of the following officers: SAGASTA, *Premier;* MARTINEZ COMPOS, *Minister of War;* GUYON, *Minister of Interior;* ARMIJO, *Minister of Foreign Affairs;* GIRON, *Minister of Justice;* CUESTA, *Minister of Marine*; ARCA, *Minister of Colonies;* and GAMAZO, *Minister of Public Works.* But how long this ministry will remain in power, in the present crisis, is uncertain.

Members of the new Spanish ministry.

Ottoman Empire, condition and prospect.

The OTTOMAN EMPIRE is constituted by the possession of European Turkey and Asiatic Turkey, Barca and Tripoli, and the islands of Candia and Cyprus. There are also four sovereign States,—Roumania, Servia, Montenegro and Egypt,—which have each a distinct government, though nominally they are subject to the Sultan. While many of the inhabitants of the provinces of the Sultan are Mohammedans, the inhabitants of Roumania, Servia and Montenegro belong to the Greek Church, and are bitterly opposed to the religion of Mohammed. The GOVERNMENT of the Sultan is *arbitrary*, and far inferior to other European governments in enterprise and civilization, and for this reason and several others, the Sultan is not wanted in Europe.

It would be a day of rejoicing among the European nations if the Turks could be driven off their continent without Russia receiving too much advantage on account of it.

The Sultan is now in a sad condition, menaced by the nations, and threatened with destruction by parties in his own government, until he is almost deprived of reason, and does not know what course to pursue.

If he is driven from his seat of empire at Constantinople

by force of arms, or vacates that seat to flee because his life is in danger, Constantinople will be left for the nations to contend about, while he may find a temporary home under the shadow of the Mosque of Omar, in Jerusalem, where, recently, he has given orders to have repairs and general improvements made; but, unsupported and unprotected, he could not then expect to long survive.

The Sultan and the Pope compared.

The Sultan in Constantinople, and the Pope in Rome, are both in an equally lamentable condition. Their circumstances are parallel, as is seen by the following extracts from a reliable paper:—

"If the Pope has been compelled to accept a seat on a subject's stool after having had the chair of royalty unceremoniously snatched from under him by the King of Italy, and thus been left to bewail a lost kingdom and departed glory, he can now comfort himself—on the principle that misery loves company—with the reflection that the Grand Turk occupies a throne so unstable that he must soon vacate it."

Condition and prospects made plain by an extract from a modern paper.

The present condition of the Ottoman ruler and the future prospects of the nations of the old world are made very plain in the following extract from a recent paper:—

"The Sultan of Turkey is reported to be on the borders of insanity, owing to the results of the Egyptian trouble, and to his consciousness that the Empire of Turkey is gradually being dismembered. A dispatch to the New York *Sun* says, that the Sultan's mind has also been affected by the discovery of a plot to assassinate him. He is a prey to the most fearful fits of depression, becomes frantic in his terrors, wails and shrieks at his imaginary enemies, makes and unmakes ministers in twenty-four hours, and altogether presents a pitiable spectacle. His dread of assassination haunts him like a perpetual nightmare. He tells every one about him that he will meet the fate of his brother, and if his hallucinations do not carry him off it is quite possible he may. The same correspondent adds: The English government was perfectly

well aware that the Sultan had committed an act of war against England, and that she, in conducting a campaign against Arabi, was really at war with Turkey. But, for a variety of reasons, it was not desirable that formal admission and publication of the fact of and her knowledge of it should be made, as in the trial of Arabi it necessarily would have to be made; therefore Lord Dufferin summarily disposed of the state trials at Cairo, and the relations of England with Turkey are apparently undisturbed. The acknowledgment of the existence of a state of war between England and the Porte would have entailed the most serious consequences, and a responsibility that England could not at present shoulder. It would have precipitated an outbreak between Austria and Russia, which may not be long deferred in any event."

Peace at present. Prepared for war.

Peace prevails at present; but it is uncertain how long it will continue. All nations are certainly prepared for war, and only seem to be waiting for the signal call TO ARMS.

The Editor of the MONTREAL WITNESS has recently made the following statement, which is significant of this fact: —

An extract from the *Montreal Witness.*

"Germany decreed peace in Europe, and Europe has been peaceful, though each nation has immense armies on the other's frontiers, and *there is no peace at heart.*"

The following item, clipped from a late paper, corroborates the statements which we have made. The writer is well qualified to judge of the state of European affairs, and says: —

"This young year is pregnant with events of deep and dire significance. The leaders of power in England and Germany are old men tottering on the verge of the Beyond: Queen Victoria is not young; the Emperor of Russia sleeps on dynamite; France is feverish, and awaits a crisis; Spain and Italy play monarchy; Turkey is still the 'sick man,' and the entire continent of Europe is in a condition which is favorable at any moment to an entire and radical change in the condition of affairs. A single night might alter the destiny of kings."

Horizon scanned.

Thus we scan the horizon, and look over the grand arena, to see the principal governments which now exist upon the territory of the OLD ROMAN EMPIRE prepared to engage in war at a moment's warning.

War-cloud

The war-cloud *is black* and *ominous;* the occasional flashes of lightning, followed by muttering thunders, indicate, that the storm which gathers so slowly, will be all the more terrible when it bursts, at last, in all its fury, upon the threatened territory.

History now traced

Having now traced the history of the ROMAN EMPIRE from its rise to its fall, and carefully noted its divisions, until we have seen it broken up into the fragment-governments which now exist upon its territory, we turn to the

Prophetic side to be considered

prophetic side of the subject, to consider God's representations and declarations concerning it.

Many prophecies of Roman Empire.

There are more prophecies relating to the FOURTH EMPIRE than to all the others, and we cannot notice them fully in this lecture. Two lectures more will be devoted to this subject; and then, even, much will remain unexplained. But the principal lines of prophecy which are the most clear and striking in their application to the history will be presented, bringing us down to the present times, and proving that what we stated at the commencement of our first lecture is true, and that God has certainly declared "the end from the beginning."

Remaining prophecies of Daniel to be noticed.

In this lecture we shall only refer to the remaining prophecies of Daniel which relate to the empire, leaving the remainder for the lectures which follow.

In our last lecture we noticed that the ROMAN EMPIRE, as the FOURTH GREAT EMPIRE OF THE WORLD, was represented in that *first line of symbols*, in the metallic Image,

First line of symbols Metallic image. Fourth Kingdom strong as iron.

by the fourth symbol of the line, which was the "*iron.*" Daniel said, in giving the interpretation: "THE FOURTH KINGDOM SHALL BE STRONG AS IRON;" and, as ONE STRONG AND MIGHTY EMPIRE, *undivided and unbroken*, it was thus *first* represented in the Image, before the features indicated

by the *legs*, *feet* and *toes* appear. (See page 224.) Now we are prepared to notice the peculiar characteristics of this symbol, and to appreciate what they represent.

Legs significant.

The *legs* of this Image are as significant as the *arms;* and, as we noticed in our *second* lecture, the arms represent the two nations,—the Medes and the Persians; and as upon the Chart the arms are folded together across the breast, so these two nations were *united* to constitute the *one* MEDO-PERSIAN EMPIRE, the *second* in the world's history (see page 97); so the legs, *separated*, instead of united, represent a *division* of this FOURTH EMPIRE into two parts, which continue to the end of its history.

We found, in tracing the history of the Roman Empire, that it finally ceased to exist as ONE UNDIVIDED KINGDOM, and separated into the TWO GRAND DIVISIONS of EASTERN and WESTERN ROME, in A.D. 395, when *two grand capitals* appeared instead of *one*, — CONSTANTINOPLE in the EAST, and ROME in the WEST. We have traced the history of the Roman Empire in these two important divisions, until we have learned that they have been continued, in some form, down to the present time; the two capitals being in existence to-day, and appear still, as the capitals of fragments of these original divisions.

Rome divided.

The two divisions represented by the legs of the image.

These two divisions then, are represented by the *two legs* of the Image; *one* being as significant in the symbol as *the other*.

It is as though *one foot* of the metallic Image was placed at *Constantinople, in the East*, and the *other* at *Rome, in the West*; so clearly are these two grand divisions represented in this wonderful symbol.

Other characteristics.

Feet and toes.

What of them?

Answer. Dan. 2: 41–43.

Now there are other characteristics of this symbol which demand attention. The "*feet* and *toes*" — "part of iron and part of clay."

What do these indicate? Daniel has answered this question in the following significant language: "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but

there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." (DAN. 2: 41, 42, 43.) According to this language, other divisions must appear in this empire, beside the two general ones, indicated by the legs of the Image, for he says: "Whereas thou sawest the *feet* and *toes* part of potter's clay, and part of iron,—the *kingdom shall be divided.*" This must refer to *sub*-divisions as they are represented by "*the feet and toes,*" and could not appear until after the division indicated by "*the legs.*" We have seen, in tracing the history onward, that minor divisions were soon made, and that to-day many kingdoms exist upon the territory once occupied by the Roman Empire.

Application to the history

Sub-divisions.

Many Kingdoms.

Condition of these sub-divisions.

Now, what is to be the condition of these sub-divisions? Are *they* to "be strong as iron," and thus prove that no strength has been lost while the Empire has been broken up and divided? The prophecy indicates that the strength of the iron will still continue, but an element of weakness will mingle in, and appear as represented by the "clay," and because of this, we read "The kingdom shall be *partly strong* and *partly broken.*"

Element of weakness.

Strong and broken.

This is characteristic of the kingdoms of the old world at the present time, which exist as fragments of this Roman Empire, as we have seen.

Fragments of Roman Empire.

There is the element of weakness in every one of them. Communism, Nihilism and Socialism, are as *clay mixed in* with their *iron strength*, and they are, each of them, "partly strong and partly broken."

Weakness in all.

But what do the "*toes*" indicate? Anything more than this broken and divided condition of things? Some have thought because the toes are mentioned, that each *toe* represents *a division*, and all together represent just *ten*

What of the toes? What some think

divisions of this Roman Empire; but, while they have been particular to make the *ten toes* represent *ten kingdoms*, they have not always been particular to properly place the toes, so as to have the Image symmetrical, and have placed before the public a *deformed image*, to represent their theory, which must be as *deformed* as the Image they have made to represent that theory. When we see the image pictured before us with the *toes* longer than the *legs*,—because there were *ten kingdoms* established away back in the history of the Roman Empire, during the *fourth* and *fifth* centuries,—or when they are made to appear *all on one foot*, because there were ten Italian States in the western division of this empire, we say, *this* image is deformed, and unlike that which God introduced before Nebuchadnezzar, and which Daniel so graphically described while under the power of inspiration. If the toes do represent just *ten divisions*, it is very evident that they do *not* represent the *ten divisions* of the *fourth* and *fifth centuries*, nor the *ten Italian States*, for these are all represented by *other* symbols, as we shall see.

A deformed image.

Deformed theory.

The toes represent a short period.

The *toes* are the *extremities of the feet*, and very short in comparison to the *feet* and *legs*, and they *must* represent the very last fragments of this empire; and if they indicate just *ten kingdoms*, then *five* kingdoms must appear in the east, and *five* in the west, in the very last part of its history, as *one* foot represents the east and the *other* the west, and as there are five toes on each foot.

Five in the East, and five in the West.

What the prophecy warrants.

But the prophecy does not warrant us in stating that the "toes" indicate *just ten divisions*,—no more and no less. All the explanation Daniel gave of them is found in this language, "As the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken;" and we are left with the clear understanding that they represent the "*broken*" and *divided* condition of the Roman Empire, in the *very last part of its history*, and which is seen in the modern kingdoms upon its territory.

Second line of symbols. Dan. 7.

We now turn our attention again to the *second* line of symbols,—the four beasts of Daniel 7, to notice the peculiar characteristics of the *fourth* one, which Daniel inquired about so carefully, being particular to notice every feature and to inquire into its meaning, as we saw in our last lecture, when we saw that this *fourth beast*, in all its terribleness, represented the "Fourth kingdom upon the earth" (Dan. 7: 23), which was THE ROMAN EMPIRE.

Fourth beast. Fourth kingdom. Roman. Ten horns. Little horn Three horns plucked up

This beast is described as having "TEN HORNS" upon his head, and as having another little horn "which came up" and "before whom there were three of the first horns plucked up by the roots;" and "In this *horn* were eyes like the eyes of a man, and a mouth speaking great things."

These characteristics interested Daniel, and they demand *our* attention.

Truth of the ten horns. Dan. 7: 20, 21.

The prophet not only asked to "Know the truth of the fourth beast" as a whole, and as we noticed in our last lecture, but also asked the truth "of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. (DAN. 7: 20.)

As he thus anxiously asked to *know the truth* of the horns, they were explained to him in the following words:—

Explanation. Dan. 7: 24-26.

"The ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." (Dan. 7: 24, 25, 26.)

Having already seen that this "*fourth* beast, dreadful

and terrible," properly represented the ROMAN EMPIRE in its strength and glory, as the FOURTH in the world's history, we wish to know whether the *horns* are as significant in what they represent.

Are the horns significant?

We have just read, "The ten horns out of this kingdom are ten kings [or kingdoms] that shall arise."

Ten horns, ten kings or kingdoms.

Now, have ten kingdoms arisen out of this Roman Empire?

Question.

Answer.

We glance back over the events of its history, and recall the fact, that after this empire had been divided into Eastern and Western Rome, between the years A.D. 449 and A.D. 507, *just ten, distinct kingdoms, were established upon the territory of the Roman Empire*, as the result of the work of the numerous barbarians who came in and flooded that country (see page 258). Each of these kingdoms bore the name peculiar to its founder, and they were established as follows:—

Ten distinct kingdoms.

First. I. The SAXON kingdom, in South Britain, A.D. 449.

Second. II. The BRITON kingdom, in West Britain, A.D. 449.

Third. III. The GEPIDAEN, kingdom, north of Thrace, beyond the Danube, A.D. 453.

Fourth. IV. The SUEVIAN kingdom, in the north-west of Spain, A.D. 457.

Fifth. V. The VANDAL kingdom, in the north of Africa, A.D. 493.

Sixth. VI. The OSTROGOTHIC kingdom, in Italy, A.D. 493.

Seventh. VII. The ALEMANNIAN kingdom, just north of Italy, A.D. 496.

Eighth VIII. The BURGUNDIAN kingdom, in the east of Gaul, A.D. 500.

Ninth. IX. The VISIGOTHIC kingdom, in Spain, A.D. 500.

Tenth. X. The FRANK kingdom, in Gaul, A.D. 507.

Thus *the* "*ten kings*" or kingdoms *did* "*arise*" according to the prophecy.

Other little horn. The next point in the prophetic representation is the "other" "little horn" "which came up, and before whom *three fell*."

What does it signify? Explanation. What does this "*other*" horn indicate? It is explained in these words: "And another" — another king, or kingdom — "shall rise after them," — "after" the ten, — "and he shall be diverse" — different — "from the first, and *he* shall subdue *three kings*" — "subdue three" of the original "ten kings," or kingdoms.

Did it arise? Did such an one arise and accomplish the work of subduing *three* of the *other* kingdoms?

Historical answer. We saw, when tracing the history, that soon after the ten kingdoms had become established, JUSTINIAN, at the head of the Eastern Empire at Constantinople, who came upon the throne of that government in A.D. 527, sent his troops, under the command BELISARIUS, down into AFRICA to overpower the VANDALS; and that he succeeded in *subduing* the VANDAL kingdom in A.D. 534. Then that same general was sent by Justinian into ITALY, to "*subdue*" the OSTROGOTHS. Belisarius fought against them for a time, when he was recalled, and NARSES was given command of the forces of Justinian, to operate against those barbarian possessors of Italy, and *he* succeeded in *subduing* the OSTROGOTHIC kingdom, about A.D. 553. The Emperor of the East then sent his forces into the *north* of ITALY and subdued the kingdom of the ALAMENNI, about A.D. 554. And thus JUSTINIAN, EMPEROR of the EAST, *subdued just three* of the *ten* kingdoms, which had been established upon the Roman territory. JUSTINIAN then, at the head of the Eastern Empire, must have been the "*king*" represented by "the little horn," that should "rise after" the *others*, "and subdue *three kings*.

Other king does other work.

But this other king, who *should arise*, is represented as doing *other* work beside *subduing three kings*.

Horn has eyes and mouth.

This "horn" which represented *him* "had eyes, and a mouth that spake very great things, whose look was more stout than his fellows."

Peculiar.

A very peculiar feature is here introduced. "*Eyes* like the *eyes of a man*, and *a mouth* speaking great things" are in the horn.

What is represented.

What does this represent?

Explanation.

We have just seen that the horn represented the king, in his position at the head of the government, in the East. A new power is now evidently associated with that of the king, as the "*eyes*" and "*mouth*" appear in the horn.

Two Powers, Political, Ecclesiastical,

There are two great powers which exist, and by which the world is controlled. They are POLITICAL and ECCLESIASTICAL; and when these two are united, their strength is two-fold.

Represented.

These two powers are evidently represented, in this symbol, as united; the *horn* indicating *political power*, and the *eyes and mouth* representing *ecclesiastical power*.

State and Church united.

Therefore we may expect to see *State* and *Church* united; and, as we again refer to the facts of history, we find that Justinian, at the head of the civil government, united with the Pope, the head of the Church, and their interests became *one*, and finally the Pope became the dictator of both the Church and State, and ruled as an ECCLESIASTICO-POLITICAL potentate.

When thus Church and State should be combined, "he" who should stand at the head of both is represented as

Speaks great words.

speaking "*great words against the most* HIGH," and it is said "he" shall

Wears out the saints.

wear out the saints of the most HIGH, and

Changes times and laws.

think to change times and *laws;* and *they* shall be given into his hands, until a *time* and *times* and *the dividing of times*."

Has all been done?

Has all this been done by the Pope while at the head of Church and State?

Has he spoken the great words?

Has he ever spoken any "*great words* against the most High?" We quote in answer to this question, the fol-

Answer found in the statements of the different Popes.

lowing statements which were made by the different Popes who represented Church and State:

Pope Innocent said to Richard of England, "I hold the place of God upon earth." (*Gervas, Chron. Scrip.*, *p.* 1623.)

The famous Popish author *Augustus Triumphus*, in his *Pref. Sum.* to John 22, used the following words: "The Pope's power is infinite."

"The very doubt whether a council be greater than the Pope is absurd, because it involves this contradiction, that the supreme Pontiff is not supreme. He cannot err, he cannot be deceived. It must be conceived concerning him that he knows all things." (*Jacob. de Concil., Lib.* 10.)

"The earth is seven times bigger than the moon; and the sun is eight times greater than the earth; therefore the Pope's dignity doth surmount that of the emperor fifty-six times!" (*Innocent III., De Major, etc.*)

"As kings and princes must submit themselves to the Pope's judgment, therefore all must be judged by the Pope, but he can be judged by no man. Though by his negligence or evil actions he should draw with him innumerable souls to hell, yet no mortal may be so presumptuous as to reprove him, or to say, Why do you thus?" (*Id.*)

"What power or potentate in all the world is comparable to me, who have authority to bind and loose both in heaven and on earth, . . . to whom emperors and kings are inferior, as lead is inferior to gold." (*Nicholas, Dist.* 22.)

"The power of the Pope is greater than angels in jurisdiction; in administration of sacraments; in knowledge; and in reward. Does he not command angels to absolve the soul out of purgatory, and carry it into the glory of paradise?" (*Antonius, Pars.* 3.)

"Who is able to comprehend the greatness of the Pope's power and seat?" (*Marcellus, Dist.* 17.)

"The Pope is the Vicar of Jesus Christ throughout the whole world, in the stead of the living God. He

hath that DOMINION AND LORDSHIP WHICH CHRIST, WHEN HE WAS UPON EARTH, WOULD NOT ASSUME; that is, THE UNIVERSAL JURISDICTION OF ALL THINGS, BOTH SPIRITUAL AND TEMPORAL." (*Ockam, Dialog., Pars.* 1, *Lib.* 5.)

"The Pope is ALL IN ALL, and ABOVE ALL, so that GOD HIMSELF AND THE POPE, the Vicar of God, are but ONE CONSISTORY." (*Hostiensis, Cap, etc.*)

"To make war AGAINST THE POPE is to make war AGAINST GOD, seeing *the* POPE is GOD, and GOD IS THE POPE." (*Moreri's History.*)

At the coronation of a Pope, the Cardinal Deacon puts the triple crown on the Pope's head, and addresses to him the following: "Receive this tiara, embellished with three crowns, and never forget that you are the FATHER OF PRINCES AND KINGS, THE SUPREME JUDGE OF THE UNIVERSE, AND, ON THE EARTH, VICAR OF JESUS CHRIST, OUR LORD AND SAVIOUR." (*Conformity of Popery and Paganism, by C. Middleton.*)

Sufficient proof.

No further proof is required to establish the fact that "*he*" *has* "spoken GREAT WORDS against the most High." From the time that Church and State were united, to the time when Pope PIUS IX. attempted to establish *his infallibility*, in 1870, such GREAT WORDS have been spoken.

Has he worn out the saints?

But, we read further, "he" "shall wear out the saints of the most High." Has he ever done *this* part of his foretold work?

Answer

Found in the history

When we remember that during the time while Church and State were united under the reign of Popes, the terrible Papal persecution occurred, and nearly *seventy millions* of victims were destroyed, because they would not submit to the decrees and dogmas of the Pope, we realize that "he" did, emphatically, "*wear out the saints of the most High.*"

Did he change times and laws?

But did "he" "think to change times and laws;" and were "they" "given into his hand"?

The following quotations from the *papal statutes* prove

Proof from Papal Statutes.

that this was true of the Pope:—"The Pope has power to *change times*, to abrogate laws, and to dispense with all things, even the precepts of Christ." *Decretal de Translat. Episcop. Cap.*

"The Pope has authority, and has often exercised it, to dispense with the commands of Christ respecting War, Marriage, Divorce, Revenge, Swearing, Usury, Perjury and Uncleanness." *Pope Nicholis, Caus.* 15, *Quest.* 7.

"The Pope's will stands for reason. He can dispense above the law; and of wrong make right, by *correcting* and *changing laws.*" *Pope Nicholis, Dist.* 96.

"The Pope can dispense against the law of nature, and against the universal state of the church." *Pope Nicholis, Caus.* 15, *Quest.* 6.

"The Pope is free from all laws, so that he cannot incur any sentence of irregularity, suspension, excommunication, or penalty for any crime." *Dist.* 40.

How long?

But how long is "he" to wear out the saints of the most High, and have power "to change times and laws?" The prophecy states that "they shall be given into *his* hand until a *time* and *times* and the *dividing* of *time.*"

Time, times and dividing of time.

What is meant?

But what are we to understand by such language? What does *time* mean?

Explanation.

Time, according to ancient usage, meant *a year*, *times*, *two years*, and *the dividing* of *time*, signified *half* a *year*, so it would read *a year*, *two years* and a *half* a *year*, or *three years and a half.*

It is evident that these are prophetic numbers in which each *day* represents a *year;* and so we inquire how many years are thus represented; when we learn, by reducing the three years and a half to days, that there are just *twelve hundred and sixty* days; and this is very significant, when we remember that the Papal persecution covered nearly *twelve hundred and sixty years.*

1260 years.

The next declaration concerning him.

The next prophetic declaration concerning him who has spoken these "*great words*," *worn* "*out the saints*," and

changed "*times and laws*," is as follows: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

Has it been fulfilled?

Has this been fulfilled? Has "the judgment" sat? and have they "taken away his dominion?"

Answer found in the facts of history.

We have seen, in tracing the history of the Papacy, that the Pope's power to persecute was taken away in 1773, when Jesuitism was abolished; but that he continued to exercise temporal power in Rome and the Papal States until 1870, when Austria, hearing of the GREAT WORDS spoken by PIUS IX., in his attempt to establish his claim to be infallible, "tore the *concordat* into shreds" and left the Pope unsupported and at the mercy of his enemies, *judging* him to be no longer worthy of dominion and power. Then the Italians entered the City of Rome with their troops, to "take away his dominion," and on the 2d of Oct., 1870, they voted to renounce the temporal power of the Pope, *forty thousand eight hundred and thirty-five* voting to thus "take away his dominion," while only *forty-six* voted against it. Then, on the 1st of Nov., 1870, "they" issued that decree: "ALL THE POLITICAL AUTHORITY OF THE POPE AND THE HOLY SEE IS ABOLISHED, AND WILL REMAIN SO."

From that time the Pope has been divested of temporal dominion, and his treasures have been taken away, until, in wretchedness PIUS IX. died, a prisoner, and LEO XIII. has been obliged to acknowledge himself also a prisoner in the Vatican, and, in sorrow and sadness, to wail because of his weakness.

Thus "the judgment *did sit*," and "his dominion *has been* taken away," and he has been being consumed; and this is to continue unto "the end," which must now be near.

Wonderful

How wonderful it is that these things should have been represented in prophetic symbol; and so long before the events transpired which they forecast!

This *Beast*, with his *horns*, was seen by Daniel, and all these remarkable events were described more than *four hundred years* before the Roman Empire was established;

and yet, these events, occurring along through its history, from first to last, are so clearly and vividly described as that there is no need of mistaking them! Surely, it is GOD who could thus tell the story beforehand.

Third line of symbols Daniel 8.

The *third* line of symbols, as described in Dan. 8, now demands further notice.

Review.

We saw, in our *third lecture*, that the "rough goat," in this prophetic line of symbols, represented the Grecian Empire; and, that the "notable horn between the eyes" represented Alexander the Great, the *first king*. We also saw that the "notable horn" was broken, and that *four* notable ones came up in its place; which represented the *four kingdoms*, into which Alexander's empire was divided, after *he* was broken by the "Cup of Hercules," and that a line of rulers continued in these kingdoms, with the exception of the Eastern kingdom, until they were overpowered by the Romans.

Another characteristic.

Now we have another characteristic of this symbol, which has not yet been noticed. "A *little horn*" comes "out of one of" these *four*, and does a particular work, as described in the following language: —

Daniel 8: 23–25.

"And out of one of them came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land.

"And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

"Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

"And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." (Dan. 8: 9–12.)

Question. Explanation. Daniel 8: 23–25.

What does this little horn represent?

The explanation is given as follows:—"And in the latter time of their kingdom, when the transgressors are come

to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

"And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

"And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." (Dan. 8: 23–25.)

Latter time

What kingdom.

"In the latter time of their kingdom"—what *kingdom?* The kingdom represented by the *four horns;* for the great Grecian Empire was thus represented as a kingdom in *four parts*, or divisions, under *four lines of rulers.* "In the *latter time* of their kingdom." What time in their history is here designated? "The latter time;" or, in the last part of the history of this *kingdom*, under its *many kings.*

King of fierce countenance.

Question.

"A king of fierce countenance" is described, as *standing up* to do a mighty work; and he is represented by this little horn. Has such a king stood up? If so, who was he?

How some answer it.

Antiochus Epiphanes

Some have answered this question, by saying that this king was ANTIOCHUS EPIPHANES. But, did Antiochus Epiphanes appear in the latter part of their kingdom; the kingdom of Alexander's successors?

History proves otherwise.

In tracing the history of the successors of Alexander, we found that in Syria a line of twenty-two rulers ascended to the throne in that northern division of the Grecian Empire, before it was reduced to a Roman province. Antiochus Epiphanes was the eighth ruler in this line, and was therefore nearer to the *beginning* of this quartered kingdom than he was to the end of it, as only *seven* rulers ruled before him, while *fourteen* ruled *after* he occupied that throne. Therefore, the expression "In the latter time of their kingdom," could not properly apply to *him.* But it is claimed that he was of fierce counten-

ance, and that he did the work represented by this little horn, such as taking away the daily sacrifice, etc. It is true that Antiochus Epiphanes *was fierce*, and it is true that he did suspend the daily sacrifice *for a time*, by his impious conduct; but it was afterward resumed as before, so *he* did *not* "*take it away*." And, beside, this horn-king is represented as doing what Antiochus never did. He stands up against the PRINCE OF PRINCES; who is none other than the LORD JESUS CHRIST. Antiochus Epiphanes never stood up against Christ; for he died *one hundred and sixty-four* years before Christ was born. If Antiochus is not here represented, then where *does* this prophecy apply?

New Power.

It is evident that this horn-represented-king is a NEW POWER, which comes up in the last part of the history of the Grecian Empire, in its divided state; and that this *new power* finally supercedes every other in its fierceness; and, after noting the history as carefully as we have done, we cannot fail to see that the Romans are here represented in their kingdom and power. This "little horn" "*waxed great*." The *Romans waxed great*, until their empire became universal and superceded the four divisions of Alexander's kingdom, and, while in its divisions that Grecian kingdom was declining in power, the Romans were increasing in strength, and adding to the territory of their government. This horn "waxed great toward the *south* and toward the *east*, and toward the *pleasant land*;" and, in tracing the history of Rome, we have seen that this is just the manner in which that government increased in greatness. For as we saw, after the Romans had become possessed of Italy, in 266 B. C., their ambition extended beyond the boundaries of that peninsula, and they began to increase in greatness. First, they conquered Sicily and Carthage on the south, and then they conquered Greece and Asia Minor on the east, and extended their conquests even to the land of Palestine, and added that naturally pleasant and beautiful country to their government; and thus the Romans waxed great toward the *south*, toward the *east*,

Romans.

Roman history compared with the symbol.

and toward the *pleasaut land*, in just the order represented by this prophecy, until at last, gaining possession of the principal part of Africa, Europe and Asia, the Roman Empire was established in its glory. Its power was "mighty," and prosperity followed. This power *stood up* against the Prince of princes, when Jesus was crucified, and by this power "the daily sacrifice" was *taken* "away," when the army of Titus besieged Jerusalem, in A.D. 70, "and the place of the sanctuary was cast down," when, on the 17th of July, the DAILY *sacrifice ceased forever*, because there was no proper person to offer it.

Daniel 11 resumed.

We now call attention again to the *eleventh chapter of Daniel*, and resume the investigation of that prophetic description from the point where we left the subject in our last lecture, when we saw that CONSTANTINE THE GREAT, and his work in relation to Christians, was described in the first part of the *thirty-fourth* verse, when he did help the Christians "with a little help," in the assistance which he rendered them when he professed Christianity, and made it the religion of the empire.

Verses 34, 35.

We now consider the *last* clause of this *thirty-fourth* verse and also verse *thirty-fifth*, which reads as follows:—

"But many shall cleave to them with flatteries.

"And *some* of them of understanding shall fall, to try them, and to purge and to make them white, even to the time of the end: because it is yet for a time appointed."

What is signified.

What do these words signify? Did many cleave to them by flatteries after the little help afforded by CONSTANTINE?

Made plain from the history.

We saw that as soon as Constantine had established the Christian religion as the religion of the Empire, the Christian Church became popularized; its Ministers and Bishops aspired to high positions; worldliness crept in among them, and people became nominal Christians, "for the sake of advantage," being *flattered* by the prospect of honor and emolument; and thus "many" did "cleave to them by flatteries."

Many cleave by flatteries.

We are told, further, that "Some of them of understanding shall fall, to try them, and to purge and to make them white," and we ask: Did any thus fall, according to the historical facts which we have presented? Let us notice what we have considered upon this point.

Soon after the persecution under PAGAN ROME, even in those days when Constantine, as we just saw, "helped . . . with a little help," two parties appeared in the church and divided and distracted it by their quarrellings over points of doctrine, until *one* party gained advantage over the other one, and the NICENE CREED was established in its interests, and, finally, the victorious party became so popular that *many* identified themselves with it to gain advantage, until it became so strong and powerful in its worldly position that an effort was made to *compel* those to unite with the great nominal church who had too much "*understanding*" of the true principles of the Gospel to be induced by flatteries to cleave to it, and the cruel *Papal persecution* was inaugurated and followed as the means to compel submission to the Church party. And so those of understanding, who would not sacrifice truth and conscience, fell, until *millions* were thus "tried," *purged* and made "*white;*" and, white-robed, they will rejoice at last in the presence of Christ, their Redeemer, forever.

How long
To time of the end?

But how long shall this persecution continue? The answer is, "Even to the time of the end."

Questions.

But what is the significance of the expression, "The time of the end?" Does it mean, simply, that this work shall continue *until it ends*, and nothing more?

This cannot be, for such a statement would be without meaning: as, of course, any work *continues until it ends*, after it has commenced.

Time of the end important.

The phrase: "Time of the end," is important, and, unless it is properly understood, we cannot appreciate what follows it.

So we must consider it.

Explained

As we noticed in our *first* lecture, God has declared "the end" of this world's history "from the beginning;"

and then, we read, in DAN. 8: 19, that "*At the time appointed, the end shall be.*"

Relates to the end.

"The time of the end," relates to *this* "*end*" which has been "*appointed*," and which "*shall be*" "*at the time* appointed."

Not the end itself.

But "the *time of the end*" cannot mean *the end itself*, simply and only. It must cover a period *approximating to* "the end;" which is the *last period of time*, and closes with "the end" itself, which is "the end of the world."

Where it really applies.

This period, designated as "the time of the end," covers the space intervening between the close of the Papal persecution and "the end" which has been "appointed;" and this space is filled up with events which specially relate to "the end," and which indicate its *near approach*, as we shall see. So the prophecy states, that this persecution would continue *to* the *time* of the end, not to the *end*. "Because it"—"the end"—is *yet* for a time "appointed."

Have we come to that time? Answer.

Now we ask the important question, Has "the time of the end" yet commenced? If the persecution has closed, we have reached that period covered by the expression "The time of the end;" for it was to continue "*even to*" that "*time*," and we have learned that the persecution ended with the abolishment of Jesuitism, in A.D. 1773; therefore "the time of the end" must have commenced there; and since then, whatever has occurred has transpired *in* "the time of the end;" that is, during the period which is covered by the phrase, "The time of the end."

Further investigation.

This prepares us to investigate this prophecy further, and to understand that what follows this *thirty-fifth* verse, is what transpires in "the time of the end."

Verses 36, 37.

In the *thirty-sixth* and *thirty-seventh* verses, we read:—

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done.

"Neither shall he regard the God of his fathers, nor the

desire of women, nor regard any god: for he shall magnify himself above all."

What is indicated?

What does this language indicate? Who is meant by "the king," that "shall do according to his will?"

Explanation.

It is evident that a *new power* is here introduced, which comes in to do a special work in "the time of the end," after the persecution closes.

The king.

But this power is called "*the* king;" as though he, "the king," had appeared before in connection with these affairs. Now why represent him as a *new king*, or a representative of a new power?

From the position he occupies and the nature of his work, it is evident that he has not been referred to before in this prophecy. If this is so, he should have been called

A king.

a king, instead of *the* king; and this is the true rendering

Wintle. Mede.

of the term. Such critics as Wintle, Meade, and others, translate the definite article rendered "*the*," making it "*a*." So the passage, translated from the Hebrew, more literally rendered, would read, "And *a certain* king shall do according to his will."

Question.

Now, we ask, Who is this *certain king*, who "shall do *according* to his will?" and, Did he come forward to do his work *after* the Papal persecution closed?

Answer from history.

We have seen, that soon after the close of this terrible persecution, "The Revolutionary Ball began to roll in France;" and that, in A.D. 1792, the war broke out in all its fury, and the throne of the French Monarchy was overturned, and the royal family were taken prisoners; and,

End of the French monarchy.

finally, that the Monarchy was *completely broken down*, and Louis XVI., the king, was executed, Jan. 21st, 1793;

French Republic.

and when this was done the FRENCH REPUBLIC took its place. It was not a mild and purely democratic government, but a red-handed and fearful power, which threw off all restraints, and stood as absolute, and was as insolent in its demands as any *despot* could be.

It claimed the friendship of the people; but that friendship was made subservient to its interests. Religion was

despised and its forms of worship broken down; and infidelity,—the self-styled champion of free-thought and liberty,—was established in its hideous, black and fiendish authority.

Thus ATHEISTICAL FRANCE became a *mighty power*, and in its terrible reign like *a* king, it is properly represented by *this* "*king* who should do according to his will."

But, did Atheistical France do anything whereby it could be properly represented as *exalting* "itself above every god," and, as speaking "marvellous things against the God of gods," and did it prosper in that work?

Statements of atheistical France.

We have seen that Atheistical France said, as the king had been dethroned, and an effort was being made to destroy all forms of worship, "It is not enough for a regenerate nation to have dethroned earthly kings, unless she stretches out the arm of defiance towards those powers which superstition has represented as reigning over boundless space." And then the Bishop of the DIOCESE of PARIS, as we have seen, was brought before the Convention, and made to declare "That the religion which he had taught for so many years, was, in every respect, a piece of priestcraft, which had no foundation either in *history* or *sacred truth*." He then solemnly and blasphemously renounced his faith, even in the *existence of* DEITY, and pledged himself to do homage to LIBERTY, EQUALITY, VIRTUE and MORALITY. Priests followed his example, and all were then congratulated by the President of the Convention. GOD was defied and challenged to vindicate his cause, and to prove his existence. The awful declaration "DEATH IS AN ETERNAL SLEEP," was written in bold letters over the entrances to the cemeteries, and darkness and gloom covered the land.

The Bishop of Paris.

Renounces his religion

Priests do the same.

God defied.

Challenged.

Death, "eternal sleep."

Thus the prophetic mould was filled, and the king, self-constituted, "exalted himself above every GOD."

Prophetic mould filled.

We read, further, concerning this power, or king, in the *thirty-eight* and *thirty-ninth* verses, that "In his estate shall he honour the God of forces: and a god whom his

Verse 38, 39.

fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain."

Evidence that atheistical France did according to this prophecy.

ATHEISTICAL FRANCE did according to this prophetic representation; and, as evidence that it did, we have only to recall the fact that, when it was found that some form of worship must be adopted, or the nation would go down, a veiled female was brought into the convention and proclaimed the Goddess of Reason; personified by a harlot. She was taken to the Cathedral of Notre Dame, and exalted "*to take the place of Deity.*" And thus the "*strange god,*" "whom the fathers knew not," was honored, and the TRUE GOD'S prophetic declarations were literally and remarkably fulfilled.

Verse 40.

In the *fortieth verse* this power is represented further as coming in contact with "the king of the south" and "the king of the north," as follows: —

"And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships."

King of the North and King of the South.

To understand this language, we must recall the fact that "the king of the south" represents the ruler of Egypt, which was the southern division of Alexander's Empire, and that "the king of the north" represents the ruler of Syria, the northern division of that Grecian Empire.

Question.

Did ATHEISTICAL FRANCE ever come in contact with EGYPT; and did the Egyptian ruler, the King of the South, "push at him," or make an effort to resist, that power?

Answer.

We saw that Napoleon Bonaparte, in command of *forty thousand* French soldiers, went down into Egypt in 1797, and conquered that country, they not being strong enough to resist him, though they made an effort to do so, and thus simply "pushed at him."

Question.

Further, did "the king of the north" "come against

him like a whirlwind, with chariots, and with horsemen, and with many ships?"

King of the North noticed.

Before answering this question, we must notice "the king of the north," and understand what his position was at that time.

We have already seen that the ruler of Syria is called "the king of the north;" but at the time when Napoleon advanced into Egypt, and made his conquests, in 1797, and onward, there was no ruler *residing in* Syria; but Syria was not without a ruler, as that country had been under the power of the Turks for some time, and had become a part of the OTTOMAN EMPIRE, and was controlled by the Sultan of Turkey. Now if Syria's ruler *is* "the king of the north," no matter where he is located, or what his name is; as long as he rules that northern division of Alexander's Empire, he is properly designated as "the king of the north." The Sultan of Turkey, therefore, was the "king of the north" at that time, and is still such, and will continue to be as long as he rules Syria.

The Sultan the King of the North.

Question.

But did the Sultan come against this French power, which was headed by Napoleon Bonaparte, after that ambitious general had conquered Egypt?

Answer.

We saw, when tracing the history of those times, that, after Napoleon had made his conquests in Egypt, he, in his dignity, then advanced into the territory of the Sultan, being ambitious to get possession of Constantinople, and to establish a grand and universal empire with himself at the head of it; and he advanced toward ACRE, in Syria, and as he came near to it he said to MURAT, "THE FATE OF THE EAST DEPENDS UPON YON PETTY TOWN." Proudly and energetically he marched his forces onward toward that town which was thus to decide the fate of the East; and the fate of that Eastern country *was decided*, but not in favor of Napoleon, the would-be Monarch of the World. The Sultan, — "the king of the north, — whose territory he was attempting to invade, was prepared to resist him; and with his mighty forces, "chariots" and "horsemen," he swiftly advanced to defend his dominions.

The Russians and the English came to the assistance of the Sultan, and their "many ships" of war grandly appeared before that sea-port town, to operate against the French leader. The *decisive battle was fought; Napoleon was defeated*, and, "for the first time in his life, sounded a retreat." All this because "the king of the north," whose territory he was invading, "came against him like a whirlwind, with chariots, and with horsemen, and with many ships."

"And *he*" — the king of the north, — we read, further — "shall overflow and pass over," and that, —

Daniel 11: 41–43.

"He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon.

"He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

"But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and Ethiopians shall be at his steps." (DAN. 11: 41, 42, 43.)

What course did the Sultan pursue after defeating Napoleon? Did he do as described in this prophecy?

The Sultan's course considered

Yes; with his army "he overflowed and passed over the land of Palestine," and he entered "the land of Egypt," and conquered that country, and made the Egyptians tributary to himself, as we saw, and they were obliged to pay a certain amount of "gold and of silver" annually into the treasury of the Sultan, beside a large amount of wheat and of barley, "the most precious things of Egypt."

And thus, according to the prophecy, he came to "have power over the treasures of gold and of silver, and over all the precious things of Egypt. He also gained sufficient power in *Africa* to have "the Libyans and Ethiopians" "at his steps" — under his control to do his bidding.

Power over the treasures of Egypt.

In the next verse we read: "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many."

Verse 44.

Question. What does this statement indicate?

Dr. Clarke's comment. Dr. Adam Clarke,— in commenting upon this passage, *before the events predicted therein had transpired*, having taken the position that the Sultan of Turkey was "the king of the north," as we have done, — says: "If the Turkish power be understood [in this *forty-fourth* verse], *as* in the preceding verses [to be the king of the north], it may mean that the *Persians* on the *east*, and the *Prussians* on the *north*, will, at some time, greatly embarass the Ottoman government."

Question. Did the time ever come when the Ottoman government
Answer. was thus embarassed? We have seen, in tracing the history of that government after the Sultan had gained his strong-hold in Egypt, that he finally became greatly troubled because of the condition of affairs in the *east*, and especially on account of the course pursued by the Russians in the North, when the Czar, — after manœuvring in every way possible to prevail upon the other nations to assist him in dividing up the Ottoman Empire, allowing him the possession of Constantinople, — failed to accomplish his design, and then began to operate against the Sultan directly; planning and scheming to strike the fatal blow which should destroy the Turkish government, before the other nations should be apprised of his course. Thus menaced and perplexed, the Ottoman ruler was involved in serious "trouble," as the prophecy represents.

What is to be the result? But what was to be the result of all this trouble and perplexity?

Answer from prophecy. The prophecy says: "Therefore" — because of this — "he" — the "king of the north" — "shall go forth with great fury to destroy and utterly make away many."

From history. Did the Sultan of Turkey do thus? We have seen that although Abdul Medjid, the reigning Sultan, hesitated at first to involve his people in war, he *at last* became so thoroughly aroused, because of the proceedings of the Czar, that *he declared war against Russia*, and rushed forth to the field of battle like a mad-man. His government was considered very weak, and he himself was called

the "sick man;" but notwithstanding his weakness, he seemed, as we have noticed, "like a sick man seized with an insane fit," when he so suddenly advanced upon Russia in the "fury" of his provoked wrath.

England, France, and Sardinia became involved in his interests, and the terrible CRIMEAN WAR ensued, during which about *half a million* of men were destroyed, as we have noted.

Thus did he "go forth with *great fury*, to destroy and utterly make away many."

The next prophetic utterance.

The next prophetic utterance concerning the "king of the north," is found in the *forty-fifth* verse, which reads: "And he shall plant the tabernacle of his palace between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him."

What the language implies.

This language implies that the Sultan will sometime leave Constantinople, and "plant the tabernacle of his palace," or make his temporary imperial residence, "between the seas in the glorious holy mountain."

Question. Answer.

Has he ever done so? We answer, No; for, ever since the Ottoman Empire was established, with its capital at Constantinople, in 1453, the Sultan has continued to fill the throne, until *thirty-one* Turks, bearing that title, have succeeded to the head of that government, including the present Sultan, ABDUL HAMID II., who still continues upon the Ottoman throne at Constantinople. Therefore, this prophecy is not yet fulfilled, but is a description of what lies before the Turkish Autocrat.

Question.

We ask: Is there any prospect of the Turkish ruler ever leaving Constantinople?

Answer.

We have seen that he is hated by all the nations of Europe, and is considered a usurper upon European soil, and, that the only reason why he has been tolerated thus far, has been to prevent Russia from getting possession of his imperial city.

We have also seen that he is in a perilous position to-day, because it is only a question of time and opportunity, and all nations are likely to scramble for his terri-

tory, while driving him before them. His stay in Constantinople evidently cannot be long.

He may be driven out by force of arms, or voluntarily *flee*, for fear of losing his life, for he is not only menaced by the nations, but his life is threatened by parties in his own dominion, and he is almost insane because of these surrounding circumstances.

Question. But where will he go if he leaves the grand capital of his Empire?

Prophetic answer. The prophecy states that "He will plant the tabernacle of his palace between the seas, in the glorious Holy Mountain."

Holy Mount. Mount Zion. But where is that glorious Holy Mountain? There is only one mountain which has been called "holy," and that is MOUNT ZION, the highest and most southerly mount of Jerusalem. The Mohammedan MOSQUE OF OMAR stands over the tomb of David, and near the southerly brow of this mountain, which is described as being "Beautiful for situation, the joy of the whole earth."

Where situated. This mount is situated "between," or in the midst of, "the seas." The SEA of GALILEE lies to the *north-east*, the DEAD SEA to the *south-east*, and the MEDITERRANEAN SEA lies on the *west*. And so this glorious Holy Mountain *is* "between the seas."

Sultan likely to go there. But is the Sultan likely to go into this region of Mount Zion?

We have seen that he *is* more likely to go *there* than *anywhere else*, because he is likely to find a temporary home under the shadow of the MOSQUE OF OMAR, where he has control; and he has recently given orders to have the tax-money, which it has been customary to send to Constantinople, retained in Jerusalem, and used for repairs and improvements there, which is evidence that the Turkish ruler has a special interest in that direction, for some reason.

What is to be expected. If he should go to *Jerusalem*, are we to expect him to make that city the seat of his Empire, and to see him established there in his glory, as he has been in Constantinople?

Comes to his end.

The prophecy says, "he shall come to his end and none shall help him;" and so he cannot be thus established.

Doom sealed.

His doom will be sealed when he leaves Constantinople. He will not find any to "help him" longer. He has been bolstered up as a "sick man," and helped, about as long as it is possible to "help him;" and evidently he must soon go down,—or "come to his end," and die.

What follows.

Daniel 12: 1, 2.

What is to follow his end? The next events are graphically pictured in the *first* and *second* verses of the *twelfth* chapter of DANIEL, which tells us that,—

"At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that time: and at that time thy people shall be delivered, every one that shall be found written in the book.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

At that time.

Michael stands up.

Time of trouble.

We are here told that "At that *time*," *when* he—the Sultan of Turkey, or king of the north,—"shall come to his end," "MICHAEL"—God's great arch-angel—shall "stand up, the great prince which standeth for" Daniel's "people: and there shall be a time of trouble, such as never was since there was a nation to that same time." Is there any prospect of this event being near?

Reference to the history.

Prospect.

We have seen that an angry cloud *is* gathering in blackness and gloominess over the nations of the old world, threatening them with general war, which must burst over them in all its fury soon, and the Ottoman Empire must then go down in the storm, like a foundered ship. If such a storm does burst upon them, it is evident that it will be more awful and terrible than anything which has occurred in the history of the world, and the "time of trouble" will be thus introduced.

Deliverance for some.

But Daniel is told that his people "shall be delivered" "at that time," "every one that shall be found written in the book."

Book of life.

There is A BOOK which contains the names of the candidates for eternal life. It is called the BOOK OF LIFE, and, for all whose names are "*written*" *therein* there will be *deliverance* from the terrible "*trouble*" which is to come upon the people of this world at last, who are awaiting their doom.

To the resurrection.

This brings us to the resurrection of the dead, and the scenes of the judgment; for here we read, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Prophetic chain.

We have thus traced this long prophetic chain, link by link, from beginning to end, and find that while it extends beyond our own time into the future, there are but two or three links between us and the resurrection of the dead at the great day of God.

Solemnity of the times.

Oh! the solemnity of these times: and yet how few realize their awful meaning!

Verge of the Judgment.

We *are on the verge of the Judgment day;* and yet how few are ready to stand the final test!

Subject left at this point.

At this solemn and important point we leave the subject, to trace in the lectures which are to follow several other prophetic lines, which will show more fully what place our times occupy in this world's history, and what lies before us. For it is evident that—

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling;
To be living is sublime."

LECTURE VI.

THE ROMAN EMPIRE—PROPHETICAL.

THE SEVEN SEALS, REV., CHAPS. VI. & VII.

Introduction.

In the fourth and fifth lectures of this course, we have traced the history of the Roman Empire, from the foundation of the City of Rome to the present time, covering a period of about *two thousand six hundred and thirty-seven years.*

We have also noticed the prophetic *representations* and *declarations* of the book of DANIEL, concerning this Empire, and have seen how remarkably they have been fulfilled up to the present time, and that what remains to be fulfilled, extends but a little way into the future, although they reach to the end of time.

But as we have stated, there are more prophecies relating to this Fourth Empire than to all the others. Therefore we purpose to give them special attention, and to devote this lecture, and the one which is to follow it, particularly to the consideration of PROPHETIC SYMBOLS *and* DECLARATIONS which have prefigured and foretold the history of this Empire, beside what has already been noticed.

THESE prophecies are found in the book of REVELATION, — the last book of the Bible.

As we have previously stated, the wonderful symbols of this book were pictured to JOHN in his great Apocalyptic vision, while in his banishment on the Island of PATMOS,

during the reign of Domitian, the eleventh Roman Emperor, in the year A.D. 95.

Daniel. John.

DANIEL, whose visions we *have been considering*, and JOHN, whose visions we *are now to consider*, were God's two great, witnessing recorders, and the records of what they saw and heard constitute the *two books* of *symbolic representation*, — DANIEL and REVELATION.

Neglected book.

This book of REVELATION is the neglected book of the Bible. The majority of people refuse to read it, and a large number who claim to have been called by God to preach his word, leave this *last book* of the HOLY SCRIPTURES closed, and claim that its contents are "too mysterious and hidden" to be understood. They say that "No one has a right to read it with a view to comprehend its wonders;" that "It contains the deep mysteries of God," which are "not for men to know."

Mysterious and hidden.

Not for men to know.

Revelation Revealed, unfolded.

But the very name of this book implies otherwise. REVELATION, — something *revealed* — something *unfolded* and *made plain* to the understanding.

What is its authority?

But what authority have we for this Revelation? Who is responsible for its contents?

Revelation of John.

We are told by the translators that this is "THE REVELATION OF ST. JOHN THE DIVINE." But it is *not* "the Revelation of St. John the Divine." We have higher authority for this book than John; and *that* authority is declared in the introductory verse of the first chapter of this *Revelation*. *It is:* "THE REVELATION OF JESUS CHRIST, WHICH GOD GAVE UNTO HIM, to show unto his servants things which must shortly come to pass; and," further, that "He sent and signified it by his angel unto his servant John." GOD is, therefore, the author of this book; and "JESUS CHRIST" is the one to whom "GOD *gave the Revelation*," and Jesus Christ sent and signified it unto John, "who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." (Rev. 1: 2.)

The Revelation of Jesus Christ.

All the responsibility John had concerning this matter,

then, was to make a faithful record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw; and we are here told that he did so, and, as the result, we have this remarkable BOOK OF REVELATION.

Proper title.

The proper title of this book, then, is, —

THE REVELATION

OF

JESUS CHRIST:

and not of ST. JOHN THE DIVINE.

Have we a right to read it?

But have we any right to *read* this book, and to attempt to understand its teachings?

Answer in 3rd verse.

The answer to this question is given in the *third* verse of this first chapter, where we read:

"BLESSED *is he that* READETH, *and they that* HEAR the words of *this prophecy*, and KEEP those things which are written therein; for the time is at hand."

Authorized to read it.

With these words of *blessing* pronounced upon us, we feel authorized to *read* this book and to *investigate its meaning*, regardless of all that men may say in opposition.

John's position.

In the *ninth* verse of the *first* chapter John defines *his* position at the time when he received this Revelation from Jesus Christ, through the angel.

9th verse.

He says: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

Location of Patmos.

We have become familiar with the location of the ISLAND OF PATMOS, upon which John was living in exile. It is just off the coast of ASIA MINOR in the MEDITERRANEAN SEA. Although in exile, having been banished by the Roman Emperor to that island, JOHN, "the beloved disciple," did not forget his devotions; and he says: "I was in the Spirit on the Lord's day."

John in the Spirit.

Lord's day

The LORD'S DAY was observed by that faithful servant of Christ, and on that day which commemorates the resurrection of his Master from the dead, he "was in the spirit," offering up his devotion to God; and as he was thus engaged in prayer, he says; "I heard behind me a

Verse 11.

great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

Seven churches of Asia Minor.

These "seven churches" were located in the seven cities of Asia Minor, bearing these respective names, as we have noticed; and it was to them that John was directed to send what he should "write in a book," descriptive of what he saw. When John heard the voice as of a trumpet, speaking thus unto him, he was astonished, and "turned to see the voice that spake" unto him.

Second chart.

On our second chart of symbols we have John represented as he first heard the voice, and, astonished, turned

Verses 12-16.

to see who had spoken to him. "And, being turned," he says: "I saw seven golden candlesticks [or lamps]; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp *two-edged sword;* and his countenance was as the sun shineth in his strength."

After giving this wonderfully glowing description of the one whom he saw in the midst of the seven candle-

Verses 17, 18.

sticks," he says: "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for

evermore, Amen; and have the keys of hell and of death."

Jesus Christ and his words.

This one so terrible to behold, before whom John fell, and who uttered such wonderful declarations concerning himself, was THE LORD JESUS CHRIST. There is only ONE BEING in all the universe of God who could truthfully utter such words, and that ONE is HE.

First and last.

HE is the "FIRST and the LAST."

Liveth, and was dead.

HE "*liveth* and *was dead*, and, behold," HE *is* "*alive for evermore*," and "HAS the keys of HELL [*Hades*] and of DEATH."

Keys of *hades*.

Verse 19.

After telling John who he was, he said to him: "Write the things which thou *hast seen*, and the things which *are*, and the things which *shall be hereafter*."

By these words John was made to know that what he was to "write" not only had reference to what he *had seen*, and the things which *then existed*, but also related to *the future*, to "the *things which were to be*" thereafter.

Verse 20.

Mystery of the seven stars and the seven candlesticks.

In the *last verse* of this *first chapter*, Jesus gave John a little insight into this symbolic representation, by explaining "the mystery of the *seven stars* in his right hand, and the *seven golden candlesticks*."

Seven stars, seven angels.

Seven candlesticks, seven churches.

He said: "The *seven stars* are the *angels* [pastors] of the *seven churches*, and the *seven candlesticks* which thou sawest *are* the *seven churches*."

Second and Third chapters.

Then, passing into the *second* and *third* chapters of this symbolic book, we have a description of the special messages which John was told to "send unto the angels [pastors] of the seven churches."

Fourth chapter.

Patmoic seer.

Verse 1.

Then, in the *fourth chapter*, we have another vivid description of what this "PATMOIC SEER" saw in his vision. He exclaims: "After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter."

The expression, "*I will show thee things which must be hereafter*," is very emphatic: several times similar

Character of this revelation.

words have been used, which show the character of this Revelation. *It reveals the future*, and represents, beforehand, the things which were to transpire.

Graphic description continued.

This graphic description is thus continued: —

Verses 2-11.

"And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sat on the throne.

"And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne in sight like unto an emerald.

"And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

"And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

"And before the throne there was a sea of glass like unto crystal: And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

"And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

"And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

"And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever,

"The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

"Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created."

Chapter 5, verse 1.

And then, in the *first* verse of the *fifth* chapter, he further

says: "And I saw in the right hand of him that sat upon the throne a book, written within; and on the back side sealed with seven seals."

This was a wonderful scene, and could not be represented in all its vividness by an artist; but we have this word-painting which fills us with awe and wonder. No mortal, unassisted by divine power, could ever have constructed such a stirring description.

Chart.

We have represented upon our chart, to aid us in our conception of it, simply a throne, with ONE sitting upon it, holding in his "right hand" "a book," which is "sealed with seven seals."

Ancient style. Roll.

This book is of ancient style, in the form of a roll; and to those who are familiar with the books of ancient times this chart-representation is plain, and easily understood.

Ancient books.

Anciently, books were written upon parchments, or skins of animals. They were written on one side and then rolled up, fastened with a band, and often sealed, especially if anything of importance was written therein.

Seven seals, seven sections, or volumes.

This book is described as being sealed with *seven* seals, implying that it is in *seven distinct sections*, or *volumes*, or *seven volumes* in *one book*, each being sealed separately.

Question, "Who is worthy to open the book?"

When John saw the throne, and its Occupant holding this sealed book in his hand, he "saw a strong angel, proclaiming with a loud voice," and asking: "Who is worthy to open the book, and to loose the seals thereof?"

And there was "no *one*" "in heaven, nor in earth, neither under the earth," who was "able to open the book, neither *to look thereon*."

John weeps.

Then John "wept much because no man was found worthy to open," and to read the book, "neither to look thereon." But in the midst of his *weeping*, one of the

Told not to weep. Lion.

"four and twenty elders" said unto him, "Weep not; behold, the Lion of the tribe of Juda, the Root of David hath prevailed to open the book, and to loose the seven seals thereof."

Then, in the midst of his tears, he anxiously looked to see the wonderful book opened; and as he looked he saw

a scene which he thus describes, saying:—"I beheld, and lo in the midst of the throne and of the four beasts, and in the midst of the elders, stood *a Lamb, as it had been slain*, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

Lamb.

"And he came and took the book out of the right hand of him that sat upon the throne."

John was told that "the LION" should open the book, but when he *looked* he "saw a LAMB;" "and *he* came and took the book out of the right hand of him that sat upon the throne," and then he proceeded to open it, in the midst of rejoicings in heaven and upon the earth, when "*ten thousand times ten thousand, and thousands of thousands*" shouted, "WORTHY IS THE LAMB THAT WAS SLAIN."

Rejoicings.

But why was John told that the LION *should* open that book, when the LAMB *did it?*

Lion and Lamb both symbolic of Jesus Christ.

It was simply because the LION and the LAMB are both used as symbols to represent the same person; the one who opened the book. The LORD JESUS CHRIST, who is thus represented, in the grandeur of his strength and power, is represented properly as "The Lion of the tribe of Juda;" but before he could have power to open the book he must shed his blood, and was therefore "Led as a LAMB to the slaughter," and his precious blood was shed to atone for sin; and so, both as "the LION of the tribe of Juda," and the "LAMB slain from the foundation of the world," Jesus came to open the book and to make known its contents.

Brought to the subject of this lecture.

Rev. 6, 7, 8.

This summary brings us properly to the subject of this lecture—the opening of these seven seals, as described in the *sixth*, *seventh*, and *eighth* chapters of Revelation; and in order that the subject may be properly before our minds, we quote the description in full, and then enquire into its meaning.

Four beasts.

As we read the description of the opening of these seals, we shall notice that, as the *first* ones are opened, the *four* peculiar beasts, or living creatures, which are

described as being around the throne, each having six wings about him, having eyes before and behind, and being full of eyes within, — are represented as calling the attention of John to the opening of the seals in their order.

In a line at the top of the chart.

Because of this, we have these four beasts arranged in a line at the top of the chart in the order in which they are described.

1st, The *one* LIKE A LION.

2d, The *one* LIKE A CALF.

3d, The one having a MAN'S FACE.

4th, The FLYING EAGLE.

Six-winged beasts.

Under this line of six-winged beasts, we have the scenes which John beheld, as the first four seals were opened, in their order. This is because of the relation these symbols sustain to each other in the events which they represent.

Sixth chapter.

First seal opened.

In the *sixth chapter*, John says: "I saw when the Lamb had opened *one of the seals*," — the *first* one — "and I heard, as it were, the noise of thunder, one of the four beasts, the *first one*, which "was like a lion," saying, Come and see." "And I *saw*, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer."

Second seal opened.

"And when he had opened the *second seal*, I heard the *second beast* [which "was like a calf"] say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

Third seal opened.

"And when he had opened the *third seal*, I heard the *third beast* ["which had a face as a man"] say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

Fourth seal opened.

"And when he had opened the *fourth seal*, I heard the *fourth beast* [which was like a flying eagle] say, Come

and see. And I looked, and beheld a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.

Fifth seal opened.

"And when he had opened the *fifth seal*,"—no beast was there to say "Come and see;" but John says, further:—"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

"And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

"And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."

Sixth seal opened.

The *sixth seal* was opened, and he said: "And I beheld when he had opened the sixth seal, and lo there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

"And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb;

"For the great day of his wrath is come; and who shall be able to stand?"

Seventh chapter. Three verses.

In the *first three verses* of the *seventh* chapter, we have the description of another symbol, which John saw under the sixth seal, or between its opening and the opening of the seventh seal, where he says: "After these things (the things just described,) I saw four angels, standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Seventh seal opened.

Then, in the first verse of the *eighth* chapter, we have the description of the opening of the *seventh seal*, as follows: "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."

Subject before us. What is meant? Symbols must be examined.

Having the subject now clearly before us, we inquire, What do these things mean? And as we do so, we must examine these peculiar symbols, which have been described, and which we have represented upon the Chart.

Symbols familiar. New ones. Great care.

We have dealt with symbols so extensively during this course of lectures that they have become quite familiar, and yet here are new ones introduced, which are unlike anything we have considered before; and great care is required in order to comprehend their meaning.

First 4 beasts. Sacred position. Full of eyes. Six wings. Not all alike. Lion, calf, man's face, flying eagle,

First, we have four peculiar beasts, which are described as occupying a sacred position around the throne of God, and as "having eyes before and behind, and being full of eyes within," and each of them as having "six wings about him." These beasts are not alike in appearance, only in each having the "eyes" and "six wings." *One* is "like a lion," *another* "like a calf;" the *third* has "a face as a man," and the fourth "is like a flying eagle."

Prominent

These symbolic beasts are prominent in the scenes represented, and, as we have seen, they sustain a peculiar relationship to the opening of the *first four seals*, as, in their

Must be understood

order, from *first* to *last*, they call attention to the seals as they are opened; and must be understood, in order to fully comprehend the symbols which appear under the seals, and to which these beasts are represented as directing the attention of John.

Beasts symbolic.

These beasts *must be* symbolic; but, what do they represent?

Daniel's vision.

Great Empires,

We have considered the beasts of *Daniel's* visions, and have seen that in *their* peculiarities, fierce and savage, they properly represented the GREAT EMPIRES OF THE WORLD in their particular and marked characteristics, but none of them occupied the position of these four. *They* appeared *upon the earth*, to represent *earthly governments;* but these are "about the throne" *of God*, and they are "*full of eyes*," which show prospective, retrospective and inspective sight and understanding. They have each *six wings*, which indicate swiftness of flight, and the protection and shelter afforded to all who come under their power.

On earth. Earthly governments. These about the throne. Eyes.

Six wings, swiftness and protection.

From the position and character of these beasts, we conclude that the same thing is represented by each of them, but at different times and under different circumstances, as is indicated by the changes in them.

Same thing by each.

What these beasts represent.

Now, as these beasts are not situated to represent *civil power*, or, political government, because of their *sacred* position, we conclude that they must represent *ecclesiastical power*, or, Church government; for, as we have noticed before, there are only these two great powers by which the world is controlled; and if these beasts represent anything, they must represent *one* of these *two* powers; and, as they are not in a position to properly represent *civil* power, we feel authorized to place them as representative of *ecclesiastical* power; and it is evident that they relate *to* the Christian Church, and represent *its* history during four different periods, as indicated by the *four* different beasts.

Christian church. Four periods.

To be proved.

Having come to this conclusion, and taken this position, we shall prove the consistency of it as we proceed with the subject.

Associated with the seals.

These four beasts, as we have noticed, are intimately associated with the opening of the *first four seals*, and the symbols seen under them; they must, therefore, be considered together.

A horse.

Four horses Displayed.

Difference in color and rider.

As we give attention to the opening of the seals, we see that a *horse* appears, with his rider, under each of the four, until *four horses* are displayed before us, corresponding with the *four beasts*, which say: "Come and see." The only difference there is in these four symbols, which appear under the four seals, is, in the *color of the horses* and in the *character and position of the riders*. We therefore conclude that they all represent the same thing, but at different times, and under different circumstances, as indicated by the changes in the horses and their riders.

What is represented.

We have decided that the *four six-winged beasts*, with their eyes, represent the Christian Church in four different periods; now we want to know what these *four horses*, with their riders, represent.

Symbolic.

They are evidently symbolic, and must symbolically represent something; and as we have read the description of them, we have noticed expressions which identify them with civil power, or political government, as in the description of the *first* one, when we read that the rider upon the "white horse" "had a *bow*," — an implement of civil warfare, — "and a crown was given unto him," — a diadem of imperial power, — "and he went forth conquering and to conquer," — to engage in war and conquest.

Identified with civil power.

We should not be justified in applying such symbolic terms to the *Church*, because they are not ecclesiastic emblems.

The alternative. Ecclesiastical, or civil.

If they cannot properly represent *ecclesiastical* power, or the Church, they must represent *civil* power, or political government, because they must represent one or the other of these powers.

Horses represent civil power

Same power in four periods.

If these *horses* represent *civil* power or government, they must represent the *same* power, or government, in *four* different periods, and under such circumstances as are indicated by the *color* of each horse, and the character and position of each rider.

Next point

The next point to settle is, What government is here represented?

Symbols discussed.

We have noticed before, that different governments have had peculiar symbols, and ensigns, by which they have been represented, and that even at the present time the principal existing nations have their symbols by which they represent the peculiarity of their governments, which are often found upon their national ensigns.

Illustrations.

If a picture of A LION, A BEAR, and AN EAGLE, were displayed before us, and we were told that they were symbols of governments which are in existence, and we had no knowledge of governmental symbols or ensigns, we should be obliged to examine the symbols and ensigns by which the different nations have chosen to represent themselves, in order to know *what governments* these emblems symbolize. Then, as we carefully looked over the many ensigns of the world, and found that the government of GREAT BRITAIN had adopted the LION as its symbol, we should readily understand that whenever the lion was displayed as a symbol, or upon an ensign, it represented that government, and could be properly called, as it is, "THE BRITISH LION."

Great Britain.

Lion ensign.

The British Lion.

Russia.

Bear ensign.

U. S. A.

Eagle ensign.

Then as we looked further, and found that the government of RUSSIA had chosen the BEAR as its symbol, and that the UNITED STATES OF AMERICA had adopted the EAGLE as its symbol and ensign, we should know that whenever the BEAR was displayed as a symbol, it represented the RUSSIAN GOVERNMENT, and whenever the EAGLE was displayed, it represented the GOVERNMENT OF AMERICA; and the familiar expressions, "THE RUSSIAN BEAR" and "THE AMERICAN EAGLE," are always reminders of the governments which these symbols represent.

Russian Bear.

American Eagle.

The government symbolized by the horse, in the same manner.

Now we purpose in this same manner to find what government is represented by the HORSE, which is introduced as a symbol in connection with the opening of the *first four seals;* and as we do so, we inquire if any government has ever chosen the *horse as its symbol*, or *ensign?* In exam-

Ensigns examined.

ining the symbols of the governments which have existed, we find that the ROMAN GOVERNMENT adopted the HORSE for its symbol, which has been placed upon its ensign, beside having chosen several other symbols of its power and position. The DRAGON, the EAGLE and the HORSE have all been used as ROMAN symbols, or ENSIGNS. The HORSE having been a prominent Roman symbol, and finding the *horse* introduced *as* a *symbol* in connection with this subject, we reasonably conclude that the *horse* is identified with the *Roman government*, and if so, *four periods* of its history are here represented by the *four horses* which appear under these seals.

The dragon, the eagle, and the horse, Roman ensigns.

The horse identified.

Four symbolic horses.

By these four symbolic horses we have, then, represented, four periods of Roman history, corresponding with four periods of Church history, signified, as we have noticed, by the four beasts, which call attention to the scenes in which the horses are represented in their order.

Four periods of Roman history.

Roman Empire, and Christian Church.

It is evident from the symbols that both the ROMAN EMPIRE and the CHRISTIAN CHURCH are thus represented, from the commencement of their history onward, through four different periods.

Roman Empire before the Church.

THE ROMAN EMPIRE was established and its history commenced a short time before the establishment of the CHRISTIAN CHURCH; but in the days of its glory and during the reign of its *first emperor*, JESUS CHRIST, the head and foundation of this Church, was born; and soon the Church was established and its power began to be realized, and from the time when the Church of Christ became fully established, in the midst of the glory and prosperity of the Roman Empire, the history of both has been parallel, and, during *four* particular and definite periods, the Church and the Empire sustained a peculiar relationship to each other, as we have seen in tracing their history.

Jesus Christ born.

Church established

The history of both parallel.

The Church. First period symbolized by the six-winged Lion.

THE CHRISTIAN CHURCH, *during the first period of its history*, according to the position we have taken, is symbolized, or represented, by the *first* SIX-WINGED BEAST, which "was like a lion."

Is it a proper symbol?

But is this six-winged Lion a proper symbol by which to represent that Church during that period?

Answer and reason

Yes! for JESUS CHRIST, — "THE 'LION' OF THE TRIBE OF JUDAH" — *founded this Church;* and after he had laid the solid foundation on which the structure was to be builded, and had ascended into heaven, His disciples, imbued with Divine unction, went forth as bold and courageous as a lion, to preach the gospel and to build up the Church. They were persecuted by the Jews, and scattered abroad; but, undaunted, they "went everywhere preaching the word," until Churches were established in many Countries and Provinces of the Roman Empire.

Notwithstanding the *heathenism* of that Empire, the followers of Christ were allowed to carry forward their great work unmolested and undisturbed by the government.

Churches were raised up in Asia Minor, in Macedonia and Greece, on the Island of Crete, and even in the CITY of ROME itself, — the WORLD'S CAPITAL.

The Church prospered; her courage was wonderful, and her work was accomplished with great boldness and energy.

The Church thus founded. Fitly represented.

This Church thus founded by "The *Lion* of the tribe of Judah, and built up by His lion-like, bold and courageous followers, could not have been more fittingly represented in any other way, during the first part of its history, than by this beast-symbol, — the six-winged LION, — which speaks, as the *first seal* is opened, saying, "COME AND SEE."

White horse.

When this Lion, the *first* "one of the *four*" beasts, thus said, "Come and see," John "*saw*, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer."

Roman Empire symbolized in four periods. To be tested.

As we have already stated that the Roman Empire is symbolized by the horse, and its history during four different periods is represented by this symbol, which is seen under the first four seals, we now come to test the matter, and to *prove* whether this *first* symbolic scene can be properly applied to this empire in the first period of its history.

This symbolic horse. Represents this empire

Having seen that the horse was a prominent Roman symbol, we are prepared to identify this symbolic horse with the Roman government, and to appreciate the significant fact that this "horse"-symbol clearly represents this empire.

Color of each horse mentioned, symbolic. First horse, white.

The *color* of each horse is particularly mentioned, and is, therefore, as symbolic as the horse himself. The horses are *white*, *red*, *black* and *pale*. The *first* horse is *white;* and as each color is significant, the white must have its peculiar meaning. Now what does it signify?

White a symbol of victory, etc.

White is a symbol of victory, prosperity and peace.

Suitable emblem.

Did this Roman Empire enjoy the triumphs of victory, and rejoice in prosperity and peace, during the first period of its history? If so, then the "white horse" is a suitable emblem of the empire at that time; and as we have traced the history of this empire we have seen that the first period of its history was its most prosperous period.

First period of the Empire. Existed in prosperity. Temple of Janus closed.

Victory having been gained over every foe, the Roman Empire existed in prosperity and peace for years. Even the temple of the god of war — Janus — was closed; an event which only occurred three times in the history of the Roman government. This temple, in the City of Rome, was always kept open in time of war and closed in time of peace; and the fact of its being closed at this time is a signal evidence of the peace which then prevailed. We therefore have no difficulty in applying this *white-horse* symbol to the Roman Empire in the first period of its history.

Open in war. Closed in peace.

The one who sits upon the horse. Significant

We now notice the *one* who *sits upon* this "white horse," and inquire what *he* represents, as he is so minutely described. He must be as significant, in his position and peculiar characteristics, as the horse on which he is seated.

A rider controls; directs; supported; carried. Horse and rider.

This one sits upon the horse, as a rider; and a rider directs and controls the horse; while the horse supports and carries the rider.

Horse, Imperial Rome.

Now as we have the horse and his rider both in the symbol, and have seen that the horse represents the government of Imperial Rome in the first period of its history, we readily see that this rider, who directs and controls the

horse, must represent the one who directs and controls this government, while he is supported and carried by it. Therefore the rider properly symbolizes the ruler, or emperor, at the head of this Great Empire.

The rider represents the ruler.

Description of this rider.

We are told that this rider "had a bow;" that "a crown was given unto him;" and that "he went forth conquering and to conquer." "A bow" is a symbol of warfare; and "a crown" is a symbol of kingly, or imperial power.

Bow a symbol of warfare.

A "crown" of kingly power.

Had a bow

Crown given.

The rider "*had* a bow," and "a crown was *given* unto him."

What this indicates.

This indicates that, with his implements of warfare, he should, by war and conquest, fight his way *to the crown;* and that *it* should be, finally, "*given unto him.*"

Instrumental in establishing the Empire.

First crowned ruler.

If he fought his way to where "a crown was given unto him," he must have been instrumental in establishing the empire, the crown of which he receives; as this symbol must, evidently, represent the first crowned ruler in the empire, — the one to whom the "crown *was*" really "*given*," when the government became imperial, — and his successors, for a certain period.

Question.

But: Did any ruler at the head of the Roman government ever fight his way to the crown, and was a crown given unto him?

Answer.

We have seen in tracing the history of the Romans, that, just before their great and universal empire was erected, they boasted of a grand republic, and were positively opposed to a monarchical form of government, and that JULIUS CÆSAR aspired to the crown; and by war and conquest, that he advanced until he came to the time when he hoped to receive the royal diadem, and to be crowned emperor of Rome. But the crown was *not* "given unto *him*." "He stumbled and fell, pierced with twenty-three wounds, and left Rome still a Republic. But, as we saw, his nephew CAIUS OCTAVIUS, whom he had adopted, and thereby placed in a position to succeed him in the government, appeared among the Romans as OCTAVIUS CÆSAR, and claimed the control of the government

Boast of a grand republic.

Julius Cæsar.

War and conquest.

Hoped for the crown.

Not given to him.

Caius Octavius, called

Octavius Cæsar.

War and conquest.

as the legal successor of Julius Cæsar, and, although he met much opposition, yet, by war and conquest he overcame his enemies, and stood at last, unrivalled, at the head of the government. Then because of his wonderful success, his exalted position, and his mighty influence at the head of the Romans, they bestowed upon him the title of THE AUGUST, and allowed the government to be erected into an Empire, while "he," CÆSAR AUGUSTUS, "had a crown given unto him," and took his position as the first Emperor of Rome, and during his reign Rome, as we have seen, enjoyed the triumphs of victory, and rejoiced in prosperity and peace. "He went forth conquering, and to conquer," until he had *conquered* all, and then reigned in peace and prosperity during the "AUGUSTAN AGE" of this empire.

Title, "August."

Empire erected.

Cæsar Augustus.

"Crown given unto him."

Conquered all.

Rome in prosperity.

The white horse and his rider, significant symbols.

The "white horse" and his rider are therefore very significant symbols by which to represent the Roman Empire during the *first part* of its history.

Second seal opened.

Second beast says, "Come and see."

What John saw.

But the second seal was opened, and the "second beast," which "was like a calf," was heard, saying:

"COME AND SEE."

John *saw:* "And there went out another horse that was *red;* and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword."

Still a 6 winged beast.

And a horse with his rider.

Here we have still a *six-winged beast* to represent the CHRISTIAN CHURCH, and a *horse with his rider* to represent the ROMAN EMPIRE, but there is a marked change in them, which indicates a marked change in both the Church and the government.

Beast, symbol of the Church

Calf, a beast of slaughter.

The beast-symbol of the Church is no longer a six-winged "LION," but it is now a six-winged "CALF."

The CALF is a beast of slaughter. In every reference made to it in the New Testament this fact appears. It is either spoken of as being killed, or reference is made to its blood as a victim already slain. This animal was so devoted to sacrificial death, that the ancients, even among

the heathen, had a man appointed to select calves for sacrifices. The Greeks called a calf MOSCHOS; and the man who was appointed to select and mark it as the victim for the slaughter, was called MOSCHOS-PHRAGISTEES; from MOSCHOS, *a Calf*—and SPRAGIDZO, *to mark* or *scar*.

Indicates slaughter to the Church.

The *calf*, therefore, being introduced in this symbol to represent the Church, indicates the slaughter of that body; for, as the calf was a special victim of slaughter, so the Church is represented as being also a victim, specially *marked* for that purpose.

But before we can fully appreciate this "calf"-symbol of the Church, we must notice the symbol of the government to which the calf directs attention, when he says, "Come and see."

Government represented by the red horse.

The government is here represented by a *red* horse and his rider, and the rider receives power "to take peace from the earth," and "a great sword was given to him."

Color significant.

The *color* of this horse is as significant as that of the first horse, and his rider is as indicative, in his position and work, as the one on that *white horse*.

This horse, as really as the *first* one, represents the government of the Roman Empire, and his *rider* represents the *ruler* at the head of that government; but the horse, being of a different *color*, and the *rider* of a different *character*, indicates a change in the government and its ruler.

Red a symbol of slaughter and blood.

This *second* horse is "RED," and the *red* must have *its* meaning. What, then, does it signify? RED is a symbol of *slaughter and blood;* and this horse, being *red*, indicates that the government is stained with blood; and the position and work of the rider indicates that the *ruler* is responsible for the blood which stains his government; for he has power given him "to take peace from the earth," and so receives "a great sword, and they"—the people—"kill one another."

Government stained.

Ruler responsible

Question.

Now we ask,—Were such changes produced in the condition of the Church, and in the government, as are indicated by these symbols, which are used to represent them?

Reference to history. Church prosperous at first.

In tracing the history of the Church, we have seen that it prospered in its work, remarkably, at first. Bold and courageous as a lion, it was able to stand and to advance in its strength and power, being unmolested by the government, and its work was wonderful. But we came finally to the time when its members began to fall because of persecution; their lives were destroyed in every cruel way possible, and their blood flowed freely. The days of the Church's prosperity and special favor ended. The Christians were *marked* as *victims of slaughter;* and, in this condition, and under these circumstances, the *lion* could no longer fitly represent them; so the *calf* is introduced; the *special* victim of slaughter; and by this *calf-symbol*, they are represented during this terrible persecution.

Then persecuted

Marked victims,

Represented by the calf.

We have seen that a *change* in the *government* is as clearly indicated as *in the Church;* and, while the Church is symbolized by a symbol which represents *it* as a victim of slaughter, the government is symbolized by a symbol which represents *it* as stained with blood, and its ruler as being guilty of slaughter..

The relation of these symbols.

Now, what relation do these symbols sustain to each other, in their application? They are evidently closely connected, as the Church and the government are parallel in their history; and the beast representing the *Church* calls attention to the scene representing the *government*, as though it had an interest in it.

Questions.

The *Church* being represented as a victim of slaughter, and the *government* as being stained with blood, the question arises, Who slaughtered the Church? and with what blood was the Roman Government stained, as indicated by the color of this horse? How was "peace" *taken* "from the earth;" and *who* was *killed* by the "sword" of the ruler, as indicated by this rider on his red horse?

Slaughter commences during the reign of Nero.

We have seen that the persecution and slaughter of the Christians commenced during the reign of the "base and cruel Nero," who was exalted to the imperial throne of

Rome in A.D. 54, when, to cover his own crime, he accused the humble followers of Christ of setting fire to Rome; and thus he found occasion to put them to death; and many of them were slain, while he sat, in his baseness, upon that throne. Among the victims slain were Peter, Paul, James the brother of John, and James, the Lord's brother. This was the *first* persecution of Christians by the Roman government, and was about A.D. 66; and up to this time the Church was properly represented by the *lion*, and the government by the *white* horse and his rider.

Nero responsible.

Persecution continued nearly 247 years, to A.D. 313.

Nero, who was responsible for this slaughter, ceased to reign after a time; but the persecution was continued by this government, and under the direction of its rulers, about *two hundred and forty-seven years*, until A.D. 313, when it was stayed. During this period, thousands of the followers of Christ were slain, and the most cruel means were resorted to, at different times, by which to torture these victims to death. They were *marked* as victims of slaughter by the Pagan Roman rulers, just as a *calf was marked* as a victim to be sacrificed. Then, as we have

Means of torture resorted to.

seen, they were publicly whipped; they were drawn by their heels through the streets of cities; were racked till every bone in their bodies was disjointed; they had their noses, hands and ears cut off; had their teeth beaten out, and their tongues cut out; their eyes were dug out; they had sharp-pointed instruments pressed under their nails; melted lead was poured on their naked bodies; they were smothered in burning lime-kilns; roasted upon gridirons over slow fires; they were scraped to death with sharp shells; torn with boughs of trees; and they were sewed up in sacks and tossed among wild beasts, to be trampled upon and torn, until life became extinct.

Thus the Roman ruler slaughtered his victims, and his government was stained with their blood, and the white-horse-symbol and his rider could not fittingly represent it any longer. And so that red-horse-symbol and his rider were introduced; which, we see, most clearly represents the

ERRATA.

PAGES 221 and 394: — Omit: JAMES the BROTHER OF JOHN from the list of those killed under the persecution of NERO, and place him as killed by order of HEROD, King of Judea, in A.D. 44, during the reign of CLAUDIUS, the predecessor of Nero. (See Acts 12: 2.)

blood-stained government, and its ruler, who took "*peace* from the earth."

Having seen that these *second* symbols properly and wonderfully represent the Church and the government during this *second* period of their history, we proceed to consider the next scenes which are presented in this line.

Next scenes.

Third seal opened. What is seen.

The *third* seal was opened, and the *third* beast said, COME AND SEE; and John "beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand." "And" he "heard a voice from the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see that thou hurt not the oil and the wine."

Six-winged beast and a horse

Here a six-winged beast is still used to represent the Church, and a horse with his rider to represent the Roman government. But another remarkable change has been made in the symbols, which indicates still another change in the Church and the government.

Third beast-symbol, Peculiar.

This *third* beast-symbol of the Church is neither a *Lion* nor a *Calf;* but one which has "*A face as a man.*"

This is a more peculiar symbol than either of the others.

Question. What it represents. Subject analyzed.

What, about the Church, can be represented by this symbolic beast *with a man's face?* A man's *face* presents *his* features, indicates *his* characteristics, and manifests *his* wisdom; and man's face being introduced in this Church-symbol, indicates that *his* features, characteristics and wisdom, become prominent in the Church. We inquire, therefore, if there ever came a time in the history of the Church, when it could be properly thus represented. And, in order to understand the matter, we go back again to the history which we have passed over. We saw that the Church was properly represented by the symbolic calf, during the *second* period of its history, dating from A.D. 66 to A.D. 313. At that date the Church experienced another change in its history, as we have before noticed. CONSTANTINE THE GREAT, who mounted the Roman throne in A.D. 306, continued to reign as a Pagan ruler until

A.D. 313.

Another change in the Church

How it was effected.

A.D. 313, when he embraced the Christian religion, and established it as the religion of the government. The Pagan persecution ended, and in a little while the professed Church of Christ began to degenerate; worldliness crept into it; its officers aspired to high positions; and the true principles of the gospel were lost sight of by the majority. The Bishop at the head of the Church began to be lifted up, and coveted the title of "Universal Bishop," and dictated much concerning what people should believe, until, finally, man's features, his characteristics and wisdom, became more prominent than those of Christ, its only true head; and thus the Church is properly represented by the six-winged beast with man's face.

Represented properly by man's face.

Government represented by the black horse.

The government of the Roman Empire is represented in this *third* period by the *black* horse and his rider.

And now we wish to examine the subject further, and see if this government occupied a position in which it could properly be represented by this symbol, while the Church was enjoying worldly prosperity under the dictation of man.

First, the color, black.

First, we notice the *color* of the horse. He is neither *white* nor *red*, but *black*. This *black* color is as significant as the white or red; but what does it signify? BLACK is an emblem of darkness, calamity and trouble; and this symbolic horse, which represents the government, being BLACK, indicates darkness, calamity and trouble in the government; so that, while the Church enjoys worldly prosperity, the government is represented as being in trouble.

Emblem of darkness and trouble.

Indicates trouble to the government.

Was it thus in trouble?

Is its nature indicated.

Reference to the rider and his work.

But was it in trouble? and, if so, what was the nature of that trouble? Is it indicated in the symbol? As we seek for an answer, we notice the rider and his position as he sits upon this horse, the representative of the head of the government. He has "a pair of balances in his hand," as though engaged in weighing; and a voice is heard from the midst of the four beasts, saying, "A measure of wheat for a penny, and three measures of barley for a penny." Or as rendered in the *New Version:* "A measure [*margin*,

quart] of wheat for a shilling and three measures of barley for a shilling"), and see that thou hurt not the oil and the wine."

Scarcity of provisions implied.

This implies a scarcity of provisions, as the price for wheat and barley is exceedingly extravagant, and caution is given not to hurt the choice articles, — "the oil and the wine."

Usual price of wheat.

Usually, about sixteen or eighteen measures, or quarts, of wheat could be purchased for a penny, or shilling, and barley in the same proportion: while oil and wine were plentiful. But under these circumstances only *one* "measure of wheat" could be bought "for a penny," and only *three* of barley, and the oil and wine were rare commodities.

What is indicated.

These circumstances indicate famine, which would sadly affect the Roman government, causing darkness and gloom, as represented by its *black-horse*-symbol.

Return to history.

And now we return to the facts of history which we have passed over, to see if any such calamity ever came upon the Roman government during the time when the Church was properly represented by the beast with a man's face upon it. And we see that, after the days of Constantine, who had relieved the Church from its Pagan persecutors, while that Church was gradually rising in position and worldly prosperity, a class of barbarians were watching for an opportunity to take possession of the territory

A.D. 395.

of the Roman Empire; and in the year A.D. 395, as soon as THEODOSIUS was dead and the empire was divided between his two sons, ARCADIUS and HONORIUS, the whole

Gothic nation in arms.

GOTHIC nation was in arms, and headed by ALARIC, they speedily swept across the Eastern Division of the Roman Empire, destroying all in their way, and marched swiftly onward to the City of Rome, in the West, where they ar-

Arrival at Rome, in A.D. 408.

rived in A.D. 408, and laid siege to that proud city of the Tiber, which had not been entered by a foreign foe for a period of *six hundred and nineteen years;* they cut off the

The result.

supplies, and reduced the Romans to such an extent that they were obliged to *weigh* out allowances to their subjects,

and an exorbitant price was demanded for *wheat* and other articles of provision; and soon they had nothing to weigh, or to sell. Famine, in all its awfulness, was upon them, and they were driven to eat things of the most unwholesome character, and some were supposed even to have fed on the flesh of their fellow-beings. We recall the graphic description given of these circumstances by JONES; and as we reproduce it, let us keep in mind these words: —

"A measure of wheat for a penny, three measures of barley for a penny, and see that thou hurt not the oil and the wine."

Jones' description

JONES, in that quoted statement, says,—in describing the position of the Romans, as Alaric with his barbarous tribes besieged their city,—"The first emotions of the nobles and the people were those of surprise and indignation, that a vile barbarian should *dare* to *insult* the *capital of the world;* but their arrogance was soon humbled by *misfortune.* The unfortunate city gradually experienced the distress of scarcity, and at length the *horrid calamities of famine.* The *daily allowance* of THREE POUNDS OF BREAD *was reduced* to ONE HALF—to ONE THIRD—to NOTHING; and the *price of* CORN still continued to *rise in a rapid and extravagant proportion.*" ("A MEASURE OF WHEAT FOR A PENNY, THREE MEASURES OF BARLEY FOR A PENNY.") "The poorer citizens, unable to procure the necessaries of life, solicited the precarious charity of the rich: but private and occasional donations were insufficient to appease the hunger of a numerous people. The food most repugnant to sense or imagination, the aliments the most unwholesome and pernicious to the constitution, were eagerly devoured and fiercely disputed by the rage of hunger. A dark suspicion was entertained that some wretches fed on the bodies of their fellow-creatures, whom they had secretly murdered, and even mothers are said to have tasted the flesh of their slaughtered infants. Many thousands of the inhabitants of Rome expired in their own houses, or in the streets, for want of sustenance; and, as the public sepulchres without the walls were in the power

of the enemy, the stench which arose from so many putrid and unburied carcasses infected the air, and the miseries of famine were succeeded and augmented by the contagion of a pestilential disease."

Rome in darkness.

Thus the government of Rome was shrouded in darkness and gloom.

Not only did this calamity and trouble come upon the city of Rome, but the Barbarians continued their desperate work against the Romans until they flooded the whole territory of the Empire, and succeeded in changing the entire face of the country of Europe.

Whole territory flooded.

The result.

New governments were established, bearing new names; new laws were enacted; different manners and customs were adopted, and the whole country became foreignized, and the Romans suffered extremely during a period of about *one hundred* and *seventy six* years, dating from A. D. 395.

What Dr. Robertson said.

Dr. Robertson, in speaking of this trouble which came thus upon the Romans, says: "If a man were required to fix upon a period in this world's history which was most calamitous to the race, he would, without hesitation, fix upon that period which extended from the death of Theodosius, in A. D. 395, to the establishment of the Lombards in Italy, in A. D. 571."

A.D. 395, to A.D. 571.

This period properly represented.

This dark, calamitous period of Roman history, is clearly and fittingly represented by the black-horse-symbol and his rider.

But what of the Church?

Seen from history.

But was the *Church* in a position during this time to be properly represented by the *beast with the face as a man's face?* We have seen that, notwithstanding the terrible calamity which the barbarous tribes brought upon the Romans and their government, in their bitterness opposing everything that was Roman, they, from the time they first entered the City of Rome, showed great respect for the established Church, which had then become so much degenerated that "man" was its principal dictator. Its

church edifices were spared, while the public buildings and institutions of the Romans were doomed to destruction; and the Bishop of the Church was treated with so much respect by the barbarians, that he continued to aspire to a higher position, until, finally, he succeeded, during this period, in being elevated to the *head of Church and State;* and thus *man's* features and characteristics were made prominent in the Church, and *his wisdom*, instead of the *wisdom of Christ*, *directed* in its affairs.

No difficulty in applying the symbol

We have had no difficulty, therefore, in applying this wonderful symbolic representation to the facts of history.

Fourth seal opened.

After this scene, the *fourth seal* was opened, and the *fourth beast* was heard to say, "COME AND SEE;" and John "looked," "and beheld a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

Six-winged beast and a horse, still.

A six-winged-symbol is still before us, to represent the Church; and a horse-symbol, with his rider, to represent the government; but they are unlike anything we have considered before.

Flying eagle

What is represented.

Eagle described.

What it denotes.

"To fly," its meaning.

This *fourth* beast-symbol of the Church is like a flying eagle. What does this indicate? In what respect, and under what circumstances, could the Church be identified with, or represented by, a flying eagle? An *Eagle* is a sharp-eyed, swift-winged bird; and this beast being represented as a *flying eagle*, denotes keenness of perception and rapidity of flight.—To fly, literally means, "to move with wings;" but, figuratively, it is defined as meaning—"to move rapidly like a bird." "To attempt to escape; to flee."—WEBSTER. Allowing this likeness of the "flying eagle" to apply to the Church in this figurative or symbolic manner, the Church is represented as having keenness of perception, sufficient to detect danger; and because of that danger which threatens, as attempting to escape, or to flee from it.

Did the Church occupy such a position?

Was there ever a time when the Church of Christ occupied such a position? We look to the nominal Church, after man's features appeared in connection with it, to see if it ever changed *its* position so as to be properly represented by this *fourth* symbol; but we see no such change; "*man*" continued his work in that *nominal* Church, until it became thoroughly apostatized; and associating with the government *its human head* stood also as the head of *State;* and having thus severed its connection with Jesus Christ, the true head of the Christian Church, it commenced to persecute all who would not submit to the decrees and dogmas of the crowned Pope of Rome.

Church apostatized.

Human head.

Christ the true head.

Christ had a people.

Loyal.

True Church.

But Christ had a people notwithstanding, who were loyal to him, and who thereby constituted his *true Church.* But these suffered much from the apostate church which had departed from Christ, and united with the government to find support, with the power to dictate and control its affairs.

Danger threatens.

An attempt to escape.

Danger threatened the true followers of Christ on every hand, and they, perceiving the danger, sought by every honorable means possible, to make their escape, and to flee from it. They hid themselves in the Catacombs of Rome; they sought for shelter in caves, and among the rocks of the mountains, that they might be privileged to talk of their hope, sing a song of praise, or offer a vocal prayer; thus to encourage each other's faithfulness, while one of their number was stationed to watch the approach of their enemy; and often when thus engaged they were detected, arrested and dragged forth to he tortured and destroyed; and though seeking to escape, it often proved to be only an *attempt* to flee. Thus the true Church of Christ continued to be persecuted for nearly *twelve hundred and sixty years;* and under these circumstances, and during this period, this *loyal Church* was very significantly represented by this eagle-like symbol.

Persecuted for nearly 1260 years.

Eagle-like symbol.

Rome represented by the pale horse.

The government of Rome is represented during this period by the *pale* horse and his rider, which now demands our attention. The color of this horse is neither *white*,

The meaning of this color.

red, nor *black*, but it is "*pale*." PALE is defined as "*not ruddy, or fresh of color*," and it indicates decline; loss of vitality; weakness; tendency to death. The rider is

Death the rider.

DEATH, personified, and "Hell"—*Hades*—"follows"

What it signifies.

"with him," "and unto them"—to *Death* and *Hades*—is "given power" "over the *fourth part* of the earth, to kill with sword, and with hunger, and with death"—"pestilence"—"and with the beasts of the earth."

Question of propriety.

Is this a proper representation of the government and its ruler, during the period in which the church is so strikingly represented by the eagle?

Condition of the government at this time.

At the commencement of this period the government of Rome had lost much of its vigor, and was declining in power. The barbarous tribes who flooded its territory, destroyed its vitality, and weakened it to such an extent that it never recovered its former strength; and, finally, it became weak enough to submit itself to the rule and dictation of the Pope, and united its interests with the interests of the *Papal Church;* and when the government became thus weakened it could only properly be represented by the "*pale* horse" for its freshness and vitality were gone.

Properly represented by the pale horse.

The rider, and what he represents.

The rider—"DEATH,"—like each of the other riders, represents the ruler of the government.

Who was the ruler of the Roman government during this period?

The head of the *Church*, the *Pope of Rome*.

Can this ruler be properly represented by Death?

We give careful attention to the subject, that we may see if there is any barrier in the way of applying this symbol thus.

Meaning of death.

DEATH, literally means, the "*Cessation, or extinction of bodily life;*" but in a metaphorical, or symbolic sense, it is defined to be the "*Cause or instrument of loss of life.*" —WEBSTER.—As such, death is often represented by a skeleton symbol.

The Pope thus properly represented.

The Pope, at the head of Church and State, was certainly a great *cause*, or *instrument of loss of life*, when,

for nearly *twelve hundred and sixty years*, he had power to put to death those who would not submit to his decrees; and "*Hell*," or *Hades*—the grave, emphatically, "followed with him," to receive the victims as they were slain; and they were *killed* with sword, famine, pestilence, wild beasts, and every other way that the Pope and his associciates could devise. This *fourth* horse-symbol and his rider, therefore, clearly and wonderfully represent the Roman government during the Papal persecution.

Fifth seal opened. What was seen.

The *fifth* "*seal*" was opened; but when it was *opened* there was no beast to say "COME AND SEE," but John "saw" under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled."

An altar.

Under this seal we have an *altar* introduced as a symbol, under which are seen "the souls of them that were slain" during the terrible Papal persecution which we have considered.

Question.

What is here represented?

The altar, and what it represents.

The ALTAR is *the place on which sacrifices are offered.* This *symbolic* altar must therefore represent a place of sacrifice; and "the souls under the altar," must represent the souls of those who have been sacrificed; and that, as we have seen, during the Papal persecution.

But what are these *souls* that are seen under the altar?

What some claim.

Some tell us that they are the *immortal souls* of those who were slain during the persecution, and that they are in heaven crying for vengeance upon their persecutors; and they consider this abundant proof that the soul is immortal, and that the good go to heaven at death. But this sym-

bolic representation has no reference to that doctrine, whether it be true or not; and if we attempt to apply the language in that way, it proves altogether too much for the theory, and makes it appear absurd; for, as we have stated, the altar is the place *on* which the sacrifices are offered, and when we notice the altar and its use as revealed in the Old Testament Scriptures, we see that the victim to be sacrificed was bound alive upon the altar, and its life was destroyed *on* that place of sacrifice. This was the purpose for which the altar was used, in connection with the temple.

Absurd.

The altar and its use revealed.

Victim bound alive on the altar.

Illustrated in the sacrifice of Abraham.

We see this use of the altar clearly illustrated when Abraham went, according to the direction of God, to offer up his son Isaac as a sacrifice. The first thing he did on arriving at the spot designated was to build up an *altar;* he then bound his son hand and foot upon the altar, and raised the knife with which he purposed to strike the fatal blow that should destroy the life of Isaac. But he was prevented from doing so by the same God who had told him to do it, calling to him, and saying, "It is enough." But sacrifice must be offered, and as Abraham released his son, he saw a ram caught by his horns in the thicket, and he took that beast and bound him upon the altar in the place of Isaac, and destroyed his life, shedding his blood *upon* the altar. With these facts before us, in attempting to apply this symbol of the "souls under the altar," we readily see, that if we admit that these souls are *immortal* souls, and that they are in heaven, the *altar under* which they are seen must also be *in heaven;* and as the altar must represent the place on which the victims were slain, whose souls cry for vengeance upon those who have slain them, we must conclude that this terrible persecution and slaughter which we are considering occurred in heaven which certainly appears absurd, for no such sacrifice of life ever was made in heaven; therefore, "the souls under the altar" could not have been in heaven.

The final conclusion, if these souls are in heaven.

Dr. A. Clarke's comment.

Dr. Adam Clarke says, with reference to this symbol: "The altar is *on earth*, and *not* in heaven;" and

Victims slain on the earth, not in heaven.

this is evident from the fact that these victims *were slain on the earth and not in heaven.*

Death slew his victims

Hades followed to receive them.

The earth covered them.

Earth-altar.

Death went forth on the pale horse and slew his victims during the Papal persecution, and Hell—*Hades*, the grave — followed with him, to receive them as they were slain, until the earth covered millions of those who had fallen by the cruel tortures of their persecutors; and the souls, or persons, of those whose blood had been shed upon this earth-altar, were buried in its bosom, and under its surface on which they had been slain, where they must *rest*, until the time should come for vengeance to be meted out to those who had slaughtered them; and the altar which John saw, and the souls under it, thus clearly represent the condition and circumstances of these slain victims.

How can they cry for vengeance?

But the question is raised, How could they cry for vengeance when they were dead, and buried under the surface of the earth?

This question is answered by another: —

The question answered by a question.

How, when Cain had slain his brother, Abel, could the voice of that brother's blood cry to God "from the ground," for vengeance?

Abel's blood.

God's statement to Cain.

God said to Cain, who had sacrificed his brother upon this same earth-altar: "What hast thou done? the *voice of thy brother's blood crieth unto me from the ground.* And now art thou cursed from the *earth, which hath opened her mouth to receive thy brother's blood from thy hand.*" (Gen. 4: 10, 11.)

Thus, the earth having opened her mouth to receive the victims of the Papal persecution, these victims cry for vengeance upon those at whose hands they fell, just as a man who has been murdered and is found lying in his blood cries to the government for vengeance upon his murderer.

White robes pledged.

We read further of them, that "White robes were given" — or pledged — "unto them." "And it was said unto them, that they should rest *yet* for a little season,

until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

And when all is fulfilled they will come forth to wear the white robes forever in the kingdom of God, from righteous Abel, down through all the line of holy martyrs.

Sixth seal opened. The description of what John saw.

When the *sixth seal* was opened, John says: "I beheld" . . . "and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

And John says further: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

John saw more under this *sixth seal*, according to this description, than he did under either of the other seals.

Two lines, a physical line and a political line.

Two lines of events were represented,—a physical line, and a political line. As the seal was opened, John "beheld," . . . and lo, "a great earthquake;" . . . "the *sun* became black as sackcloth of hair; the moon became as blood; the

stars of heaven fell unto the earth; and the heaven departed as a scroll."

Taken literally.

All these are to be applied literally, because they can be and not do violence to common sense; for, according to the

Rules of language.

rules of language, all statements are to be understood literally if possible, and are only considered to be figurative when the sense would be destroyed by applying literally.

Contrasted with the scenes under the preceding seal.

The scenes described under the preceding seals are of such a character that they could not be understood literally. They would become meaningless as soon as thus applied; but these things which are described *first* under this *sixth seal* can be understood in a literal sense; and if an attempt were made to make them figurative, it would be a labored effort, and confuse the mind; therefore we apply the common-sense rules of language to these descriptions, and proceed to notice their significance.

As the seal opened there was a great earthquake; which we first consider.

Has there been such an earthquake? Strange question.

Has "a great earthquake" occurred, which has marked the opening of the sixth seal? This may be thought a strange question, when there have been so many great and terrible earthquakes in the world's history.

God's events of a character to be noticed.

When God fixes upon an event which is to mark a special point, it is of a character to be noticed and understood by those who give attention to his word. Therefore, if "a great earthquake" was to mark the opening of the seal, it would be *great* enough to be noticed and distinguished from all others.

Such an earthquake did occur at Lisbon, in 1755.

Such an earthquake *did* occur about the middle of the *eighteenth* century, as we noticed in tracing the history, — the earthquake at Lisbon, which occurred Nov. 1st, 1755, when, in about eight minutes, nearly all the houses, and about fifty thousand inhabitants were swallowed up in the earth. The shock affected the whole territory of SPAIN and the countries surrounding the MEDITERRANEAN SEA. SCOTLAND, even, felt the shock, and the shores of AMERICA were also affected by it.

This earthquake has been described as the most remarkable of the many terrible ones which have occurred in the history of Europe; and it properly and significantly marks the opening of the *sixth seal.*

Next event, the darkening of the sun.

The next event in order in this physical line is the darkening of the sun; for John said: "The sun became black as sackcloth of hair. Beside what John describes, which he saw under the sixth seal, we have another declaration of the same character. We remember that Jesus said, when in conversation with his disciples at one time when they had called his attention to the temple in Jerusalem and to the wonderful stones of which it was made: "There shall not be left one stone upon another that shall not be thrown down." This excited their interest, and when they were alone with him upon the Mount of Olives they said: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Jesus said something concerning it.

His attention called to the stones of the temple.

His statement.

His disciples question him.

His answer to their questions general.

Their first question.

His definite answer.

In answer to these questions, he gave them a general outline of the events which should transpire in the history of the nations; and then, in answer to the first question, "When shall these things be?"—which had reference to the destruction of the temple and Jerusalem,—he said, "When ye see Jerusalem compassed with armies, *then* know that the desolation thereof is nigh." This was to be a sign to them of the approaching destruction to which he had referred when he said, "There shall not be left one stone upon another, that shall not be thrown down;" and this sign appeared at last, for Jerusalem *was* "compassed with" the Roman "armies," and the terrible desolation came in A. D. 70. The temple was destroyed so completely that there was not "left one stone upon another" that was not "thrown down," and the city *was* entirely destroyed, except a corner of the west wall and three towers, which were left as a monument.

Their second question.

His answer

In answer to the *second* question, concerning his coming and the end of the world, he spake of great tribulation which should follow this destruction of Jerusalem; and he

marked the end of that tribulation by the darkening of the sun, saying: "Immediately after the tribulation of those days shall the sun be darkened." He then described other events which should follow the darkening of the sun, and and which should indicate *his* "coming, and the end of the world," saying; "The moon shall not give her light, and the stars shall fall from heaven;" thus mentioning the very things we have here represented under this sixth seal.

He says, further, that there should be "upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken, and then shall they see the Son of man coming in a cloud with power and great glory." These words of Jesus are found by reading the account of his conversation with his disciples as recorded in MATTHEW, *twenty-fourth chapter;* MARK, *thirteenth chapter*, and in LUKE, *chapter twenty-first.*

These words of Jesus found by reading the 24th of Matt., the 13th of Mark, and the 21st of Luke.

John's statement.

John, in describing what he saw under the sixth seal, when he says, "The sun became black as sackcloth of hair,"—does not tell us just when this event was to occur; but, as we have noticed, when Jesus said the sun should be darkened, he not only mentioned the event, but he stated *when* it should be darkened, saying, "*Immediately after* the tribulation of those days, the sun shall be darkened."

Does not give the time of the event.

Jesus states when it is to be.

Has there been a tribulation?

Answer.

Now we inquire, Has there been "the tribulation;" and if so, has it ended?

A great tribulation came upon the Jews in connection with the desolation of their city and country, and tribulation of a fearful character came upon the Church under PAGAN ROME, and also under PAPAL ROME, until millions were persecuted to death, as we have noticed; and there can be no doubt but that Jesus had reference to *all* this tribulation when he said: "Then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." But this tribulation was not to last always; for he says: "Except those days should

Tribulation not always to last.

be shortened, there should no flesh be saved: but for the elect's sake those days *shall* be shortened." And they *were* shortened; the end of the tribulation came. We have traced its bloody history; but its work is in the past. It ended with the abolishment of Jesuitism, the last and most cruel form of the Papal persecution, when Austria, the sixth power which supported the Papacy, ended the bloody work, in A. D. 1773.

Days shortened.

Ended with the abolishment of Jesuitism.

Sun to be darkened immediately after.

Now, Jesus said that "the sun" should "be darkened" *immediately* after the tribulation, and, as the tribulation ended about A. D. 1773, receiving its death-blow in that year, we ask if its *end* was marked by the darkening of the sun, according to the words of Jesus?

We wait until seven years pass by after the abolishment of Jesuitism, during which the last executions of Christians occurred because of their opposition to the Pope of Rome, and the work of tribulation ends, and its history closes, and then, on the 19th of May, A.D. 1780, "*Immediately* after the tribulation of those days, the sun *was* darkened, just as Jesus said it would be, and as represented under this seal.

19th of May, 1780.

Sun darkened.

That darkening of the sun was supernatural, for no scientist has ever been able to account for it. It was not an eclipse, for the moon was at its full, and an eclipse could not occur under such circumstances. The effect produced by this mysterious darkness was of the most solemn character.

That darkening supernatural.

The effect produced.

As "the sun" thus "became black as sackcloth of hair," and the earth was shrouded in darkness and gloom, the people thought "The day of judgment had come; and many, who had neglected to make their peace with God, cried for mercy, thinking they were about to be ushered into the presence of Him whose mercies they had trampled under their feet. Fowls went to roost at midday, and candles were required, to light up the dwellings, as though the sun had suddenly set and the shades of night had gathered around them.

"Ministers went into their pulpits on the following Sab-

bath and referred to this darkness as the fulfillment of Christ's words: "*Immediately* after the tribulation of those days the sun shall be darkened." And thus it *was* darkened and his words *were* fulfilled; and the second event, represented under this seal, transpired as described by the one who saw it in vision.

Some disposed to set this sign aside. Other dark days.

But some are disposed to set this sign, which was to mark the end of the tribulation, aside. They say: "There have been many *dark days* in the world's history, and this was no more significant than others." It does not make any difference if there have been *ten thousand dark days* in the world's history; only one occurred at the proper time to mark the end of the tribulation, and that one was on the 19th of May, A.D. 1780.

Only one marks the end of the tribulation

Another objection, not extensive enough.

Then, again, objection is raised that this darkness was not extensive enough to have fulfilled the words of Jesus, or to have answered the description given of the darkening of the sun under this seal. It is said, that the darkness of May 19th, 1780, was confined simply to New England, and therefore could not have been the darkening of the sun meant by these prophetic statements. If it *was* confined "simply to New England," we see no reason why it should not have filled the prophetic mould; but it remains yet to be proved that the darkness of that day did not extend beyond the boundaries of New England. The author of OUR FIRST CENTURY states, that "The boundaries of that darkness have never been fixed." There was more excitement in New England concerning it, because the people there at that *time* had special knowledge of the Scriptures, which teach that a day of judgment is coming, and in which these signs, which should precede it, are described.

Confined to New England.

No reason against the argument.

Boundaries of that darkness not fixed.

Questions for scientists.

But if that darkness only covered New England, where was the sun on the night following, that it refused to lend its light to the moon; which, in its fulness, failing to borrow its accustomed light from the sun, left the world shrouded in a deeper gloom than had been caused by the darkening of the sun during that day? These are ques-

tions for scientists to answer, if they can; but we accept this darkening of the sun as the fulfillment of the prophetic word of Christ to his disciples, and also, to John on the Isle of Patmos, when he showed him this scene under the *sixth seal*.

The next event in order, moon as blood.

To fail to give her light.

The night following the dark day, the moon dark

Assumed the appearance of blood.

THE next event in order under this seal is described thus: "And the moon became as blood;" and Jesus said to his disciples, in a corresponding manner, after describing the darkening of the sun: "And the moon shall not give her light."

We have learned that on the night following that dark day the moon failed to give her light, and the darkness was intense. It is stated that toward morning the moon was distinguished, but that it was so red that it had the appearance of blood; and several times since that date the moon has assumed the appearance of blood.

Mr. Beadle, of Aleppo.

MR. BEADLE, of *Aleppo* in *Syria*, gives a description of an earthquake which occurred at that place in A.D. 1822, in a letter published in the MISSIONARY HERALD, of June, 1842, page 243; and in that letter he mentions the peculiar appearance of the moon at that time, and the effect of the scene upon the people. He says:—

What he says.

"On the night of the earthquake there was something peculiar in the atmosphere, THE MOON APPEARING AS RED AS BLOOD. This greatly alarmed the inhabitants, who were continually crying out, 'Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived.'"

Thus the moon has filled her place in this prophetic line.

The next event described.

The next event in order under the seal, John describes as follows: "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken by a mighty wind;" and Jesus mentions the falling of the stars as the next event after the darkening of the sun and moon, as he said, "And the stars shall fall from heaven."

Transpired in 1833.

Its appearance.

Professor Olmstead's statement.

Many were alarmed.

The next event of a solemn character.

Intervening space.

Now, has this event also transpired? Yes. On November 13th, A. D. 1833, an event, answering fully to this description, transpired. It has been called the STAR SHOWER. The atmosphere was filled with falling meteors. They seemed to proceed from a central point in the heavens, and "fell unto the earth even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind."

PROFESSOR OLMSTEAD, of *Yale College*, said:—

"The extent of the shower of 1833 was such as *to cover no inconsiderable part of the* EARTH'S SURFACE, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America to undefined regions among the British Possessions on the north the exhibition was visible, and everywhere presented nearly the same appearance.

"In nearly all places the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors *did not fly at random over all parts of the sky, but appeared to emanate* FROM A POINT *in the constellation Leo*, near a star called Gamma Leonis, in the bend of the sickle."

Many witnesses still live to describe its appearance, and to admit that this prophetic description of Rev. 6 : 13 is more graphic than that which has been given by any of those who saw it. Many were then alarmed, and thought the Day of Judgment was upon them.

"The stars of heaven" have fallen, then, according to this representation; and the *next* event in this physical line under the *sixth seal* is of a very solemn character. Jesus fills up the space intervening between the falling of the stars and this final event with "distress of nations with perplexity, the sea and the waves roaring, and men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Since 1833, all these things have been transpiring upon a grand and awful scale; and we have been approximating

towards the final, physical event, which is represented under this seal, and which is described in the following vivid and stirring language: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men and every bond-man and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

Vivid description of the final physical event.

This wonderfully solemn event of "the heaven" *departing* "as a scroll" and the scenes connected with it, lies just before us. It is the next physical event of sufficient moment to he represented under this seal.

This event just before us.

Our position is, therefore, a very solemn and important one. We occupy the narrow space between the *falling* of "the stars," and the *departing* of "the heaven as a scroll" when the many different classes who are unsaved shall cry to the rocks and mountains to hide them "from the face of him that sitteth on the throne and from the wrath of the Lamb." And yet but few realize these things.

Our position.

But few realize it.

We have passed over nearly six thousand years of this world's history, and have traced its events in the light of God's prophetic word, until we stand where the next declaration extends into our future, and describes, in this vivid manner, the closing scenes of probationary time. And these things are to burst, suddenly, upon the vision of "the *kings of the earth* and the *great men* and the *rich men* and the *chief captains*, and the *mighty men*" who are out of Christ, as well as upon the common classes of men.

6000 years of history.

Next prophetic declaration

There are many of these *great* and *mighty* men now, who would think it beneath their dignity to shed a tear over their sins. They say: "Religion will do for a few silly women and weak-minded men; for old people and invalids; but strong-minded business men have things of

Great and mighty men.

more importance which claim their attention." Of course these men, with whom rests all the important business interests of this world, cannot be expected to think of religion while their attention is wholly absorbed in their wonderful business schemes and enterprises. If they ever get beyond active business life, and feel the need of something to occupy their attention, when their noble minds have become too much impaired to give attention longer to the great and important business matters of this world, perhaps they will condescend to consider the subject of Christianity, at their leisure, unless something else of a more interesting character demands their attention.

But right in the midst of these business enterprises,—when in their greatness, mightiness and powerfulness, these men of boasted dignity and courage are devoting their whole energies to the prosecution of business,—suddenly, "The heaven shall depart as a scroll when it is rolled together; and every island and every mountain" *will be* "moved out of their places," and those who have thought it beneath their dignity to shed a tear,—these men of strong minds—will quail in weakness before the Son of God, and call for rocks and mountains to hide them "from the face of him that sitteth upon the throne, and from the wrath of the Lamb;" while in terror they exclaim: "The great day of his wrath is come, and who shall be able to stand?"

The wise.

Wise are they who cry before that hour. Those who weep over their sins now, and find remission through the blood of Christ, will "be able to *stand*" in that "Great day of his wrath." Oh, that every one to whom these words are addressed would *bow* in humility before the throne of grace while the opportunity is given, that they may be "able to *stand*" before "the great white throne" at last!

The political line.

We now turn our attention to the political line of events, which is introduced under this seal, and which runs parallel with the physical events already noticed. The symbol

representing this political line is described in the *first* verses of the *seventh* chapter of *Revelation*, as follows:

Rev. 7. Description.

"And after these things"—things already described under the *sixth seal*, and before the opening of the *seventh*—"I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

"And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads."

Reference to the Chart.

We have the earth represented upon the chart with four angels at the four corners, that this symbol may be kept clearly in mind while we consider its meaning. We are obliged to treat this as a symbol, because it cannot be applied literally and convey sense; but this is a different symbol from any we have considered during these lectures, and we must give careful attention to the investigation of it.

Angels, earth and winds.

We have *angels*, *earth* and *winds*, all introduced in this symbol, and we must learn what is represented by each of these, in order to understand the symbol as a whole.

The four angels.

We therefore enquire, *first*, concerning the "four angels," and seek to know what they represent in the symbol.

Literal angels.

An angel as a symbol.

We learn that while there are literal angels, angels are sometimes used as symbols, and when one is thus used he represents a *messenger* of God, or a providential agent of His. When used to symbolize a messenger of God, the angel is represented as bearing a message, or delivering an official communication. When used to symbolize an *agent* of God, the angel is represented as exerting power.

These four angels exerting power. Providential agents.

These "four angels" are not described as delivering a message, but as exerting power, "holding the four winds" —therefore they must represent four providential agents of God, which are appointed to exert power for a special purpose, that of "holding the four winds of the earth."

These angels, or agents, are also described as "stand-

ing on the four corners of the earth," and we wish to know what "*the earth*" represents.

The earth, and what it represents.

In tracing the opening of these seals from the first we have seen the Roman Empire was represented by the horse, until it became so broken up at the end of the Papal persecution, and as the result of the French Revolution, that it could no longer be represented in symbol by a horse. The last symbolic-horse used to represent it was of a character to indicate its death, as we have seen that it, in its paleness, represented loss of vitality and a tendency to decay. At last it ceased to be an empire, and after the French Revolution its territory was parceled out to the different nations; and many governments have existed from that time to the present upon the territory once occupied by the *Fourth Empire of the World.* The territory still exists; the capital cities of its two grand divisions still stand; but *one* is simply the capital of the Kingdom of Italy, and the *other* of the Ottoman Empire.

The Roman empire, its present condition.

Not represented by a beast.

The Roman Empire having thus been broken up, is not in a condition to be properly represented by a horse or any other beast; and yet, as its territory exists, and no one grand and universal empire has yet superseded it, we may expect to see a symbol introduced which properly represents the territory of this Fourth Empire, until the time shall come for it to be superseded by another GREAT EMPIRE, as it superseded the Grecian, and as the GRECIAN EMPIRE superseded the Medo-Persian, and as the MEDO PERSIAN superseded the BABYLONIAN.

The Earth the only proper symbol.

"The earth" is the only symbol which could properly represent this; and it is introduced in this symbolic representation simply to represent the territory of this Fourth, or Roman, Empire, while its surface is covered with governments and empires, which are simply fragments of that last, Universal Empire.

Now we inquire concerning "the four winds," for they must be understood before we can comprehend this wonderful symbol.

The four winds, and what they represent.

What do the "four winds" represent? They have been used in a symbolic sense before, although we have not given attention to what they signify as yet.

"The *four* winds," mean, the winds blowing from the four points of compass.

The same symbol used in Daniel.

We find this same symbol is used in the book of Daniel, when, in the *seventh chapter*, that prophet describes the four peculiar beasts which he saw representing the FOUR GREAT EMPIRES OF THE WORLD, as we have seen. Daniel says, in describing the vision: —

"I saw in my vision by night, and behold, *the four winds* of the heaven strove upon the great sea and four great beasts came up from the sea, diverse one from another."

When he asked what these things meant, he was told that "These great beasts, which are four, are four kings [or kingdoms] which shall arise out of the earth."

Four winds strove upon the Great Sea, and produced the four beasts.

The sea, its meaning.

According to the vision, these *four beasts* were produced by the *four winds* striving upon the Great Sea; and if the *four beasts* represented *four kingdoms*, the *four winds*, which produced or brought up the *four beasts*, must represent that which produced, or brought up the *four kingdoms*. These *four winds* strove upon the *great sea* and caused the *four beasts* to come up from the sea; and we learn that the sea, or waters, when used as a symbol, represent "peoples, multitudes, nations and tongues." (Rev. 17 : 15.) Now the four kingdoms, represented by the four beasts, were made up of peoples, multitudes, nations and tongues; but there was some means used by which all these became consolidated into these kingdoms, in their order; for peoples, multitudes, nations and tongues, do not make a kingdom, until they are conquered and become established in a kingdom.

Means used.

How established.

By war and conquest.

Now we ask, How were these four kingdoms established? By what means were they produced, or brought up, to stand in their glory, holding sway over all nations? They were established by war and conquest. The winds of war swept over the people and nations, until all were conquered, and the kingdoms were thus established in their

order from first to last. Therefore, *winds* represent *war*, and the *four winds* represent *general war*, when the winds of war, blowing from every direction, sweep over all nations, until those nations are brought together and become consolidated in one mighty empire.

Nebuchadnezzar the hero of the first empire.

NEBUCHADNEZZAR appeared as the hero of the *first* Empire; and being ambitious to stand as the monarch of the world, and thus to control all nations, he commenced his conquests, and the winds of war blew — *strove* — in his interests until they had swept over all nations; and, having conquered the world, he established the FIRST UNIVERSAL EMPIRE OF ITS HISTORY, and stood in his glory *at the head of it*. But, after a time, that Empire began to decline in power, and became so much weakened that its ruler no longer held sway over all nations; and then another hero appeared, and the winds of war blew in the interests of CYRUS, who, at the head of the Medes and Persians, was determined to establish a *second* Universal Empire; and the peoples, multitudes, nations and tongues were again conquered, and the MEDO-PERSIAN EMPIRE was established.

Cyrus the hero of the second empire.

After a time this second empire began to decline, and it gradually lost its strength and power, until it no longer held sway over all nations; and then another ambitious hero appeared, and the winds of war swept over the nations again in the interests of ALEXANDER THE GREAT; and the GRECIAN EMPIRE, the *third* in the world's history, was established in its glory, with that aspiring monarch at its head.

Alexander the Great the hero of the third empire.

But in a short time Alexander fell, and his government was divided into four parts; and in four divisions its history continued; until it became so much weakened that the nations were no longer subject to Grecian rule, when another ambitious hero sought to establish a *fourth* Empire of Universal sway, and the winds of war blew in the interests of JULIUS CÆSAR, until *he* conquered the nations; but he fell, before he succeeded in establishing the desired empire; but his successor, Caius Octavius, appeared as

Julius Cæsar, a hero.

His failure

Octavius Cæsar, and succeeded in erecting the fourth Universal Empire of the world; and, bearing the title, CÆSAR AUGUSTUS, stood at the head of the ROMAN EMPIRE when it was in its glory.

Cæsar Augustus, the hero of the fourth empire.

We have traced the history of this Roman Empire through the days of its glory, and then, onward, through its decline and fall, until we have come to the point where it ceased to hold sway over all nations and became broken up and divided; and then another mighty hero appeared, who became ambitious to establish a fifth empire.

In the midst of the excitement which prevailed in France, as the common people clamored for their rights against the aristocracy, NAPOLEON BONAPARTE appeared, to assist in the interests of the oppressed against their oppressors. He had no ambition, at first, but to see *them triumph;* but when, in command of their forces, he was called to advance upon the enemy, and succeeded in overrunning the Piedmont, and in conquering a peace with Sardinia; when he passed the river Po with his forces, and proudly crossed the Adda at the bridge of Lodi, the thought suddenly flashed across his mind that he might "become a mighty conqueror," and, in his own interests, wage war with the nations until he should reduce them all, and then establish a *fifth* Great Empire, over which he might reign, monarch of the world.

Napoleon Bonaparte the hero who attempted to establish a fifth empire.

His course described.

After he had crossed the Adda at the bridge of Lodi, and that spark of ambition, to become a mighty conqueror, was kindled in his heart, for the first time in his life, from that time onward, the whole energies of Napoleon Bonaparte were bent in the direction of conquering the nations, and of establishing another Universal Empire, at the head of which *he* might stand, in his glory. This object he clearly revealed in his statements concerning his defeat at Acre, when, after he had made his expedition into Egypt, in A.D. 1797, he attempted to fight his way through to Constantinople, to make that city the grand capital of his anticipated empire. He thought that if he could take the town of Acre, which stood as the

Spark of ambition kindled.

His object revealed in his own statements

gateway to the dominions of the Sultan, he could easily have accomplished his design; so he said to MURAT, as he advanced upon Acre: "The fate of the East depends upon yon petty town;" and when he failed to take Acre (being defeated by the Sultan and his allies, and was forced to sound a retreat for the first time in his life), he claimed it was "the mistake of a captain" which caused him to fail. "Otherwise," said he, "Acre would have fallen; I would have fled to Damascus and Aleppo; in the twinkling of an eye I would have been at the Euphrates; I would have reached Constantinople and the Indies, and have changed the face of the world."

The statement quoted.

Notwithstanding this failure to accomplish his design, his ambition still continued; and the winds of war blew in his interests, until every throne trembled and every ruler dreaded the approach of his armies. These winds of war, which blew in the interests of Napoleon Bonaparte, have been described as "Sweeping around the pyramids of Egypt, and howling over the desolated palaces of Syria; uprooting the trees of State in Italy; prostrating all the thrones of Germany, Spain and Portugal; terribly shaking the 'fast-anchored Isles;' carrying devastation and ruin around the North Sea; rolling its waves fearfully against the coast of the Norwegian and Swede; disregarding the boundary lines of the Russian dominions; bending low its strongly rooted forests; shaking the imperial residence, so that 'the chief prince of Meshek and Tubal' (the Czar of Russia) burned his own house, that it might not become a shelter-tent for the invading foe." (ELD. J. COUCH, *Good Tidings*, page 327.)

Ambitious still.

Winds of war.

Described by Eld. J. Couch.

Thus the winds of war strove to produce or establish another Universal Kingdom, — a Fifth Empire; but such an Empire was not established. Napoleon Bonaparte failed to fill the throne of the World's Monarch, notwithstanding his great efforts to do so.

Winds strove to produce a fifth empire.

Failure.

But what prevented him? Why was he not successful, as well as others who had preceded him? His ability was as great as that of Nebuchadnezzar, Cyrus the Great,

Why?

His ability compared with others

Alexander the Great, or Octavius Cæsar; and why should *he* not succeed as well as *they?*

Questions not to be avoided.

These are important questions which cannot be avoided; and, in examining the subject, we find that there was one great obstacle in the way of that aspiring Corsican, which prevented him from accomplishing his great design and establishing a Fifth Universal Empire.

One great obstacle.

God's representation.

To be only four universal empires.

Human form, human governments.

Metallic image.

The four beasts.

No fifth beast.

No fifth-beast kingdom.

So Napoleon failed.

Defeated by the four allied powers.

God had represented that there should be only *four* Universal Empires upon the earth under the dictation of man. He had taken the *human form* to represent these *human governments;* and, in that Metallic Image, revealed the history of the world, under the power and control of man, in *four*, successive, predominant kingdoms, or empires; and in the four beasts which Daniel saw, these same four empires were represented; but there was no *fifth beast*, which came up to represent a *fifth empire;* therefore, when the winds of war strove in the interests of Napoleon, they strove in vain, for no *fifth-beast*-kingdom could be produced; and so he failed to establish such an empire, being defeated at last, as we have seen, by the *four allied powers* of Europe.

Thus we have considered the work of the four symbolic winds, as they, in their strivings, produced four empires, which were established in their order; and then, as they strove in the interests of Napoleon Bonaparte, to produce a fifth, but were prevented; and now we are prepared to apply this wonderful symbol of the *four angels* standing "on the four corners of the earth, holding the *four winds*, . . . that they should not blow on the earth."

Symbol to be applied.

The four angels represent four agents.

The Earth the territory of the empire.

The four winds, war

We have seen that the "four angels" represent *four agents*, who exert their power to hold the four winds; that "the earth" represents the *territory* of the Roman Empire; and that the *four winds* represent *war*.

The "four angels" on the four corners of the earth, holding the four winds, that they should not blow on the earth, represents four agents, on the Roman territory, exerting their power to *hold* in check the winds of war, or, to

Winds must exist.

Winds of war must blow.

They did blow.

control the war elements. *Winds* must *exist* before there can be anything to hold; they must *blow* before any exertion is necessary to hold them in check. So the *winds of war* must *blow* upon the Roman territory before they can be held by the angels; and we have seen that they *did* blow in the interests of Napoleon Bonaparte, as they did in the interests of those other great heroes, until every throne trembled, and every ruler dreaded the approach of *his* armies who aspired to the crown of a Universal Monarch. Then, when the winds of war were sweeping over the territory of the Old Roman Empire, blowing in their fierceness from the four different points of compass, it became evident that they must be held in check and controlled, or every throne would be overturned and Napoleon would sway the sceptre over all nations.

Must be held in check.

Difficult to seize hold of them.

England, Austria, Prussia and Russia combined.

It was difficult to seize hold of those winds of war to control them, and several unsuccessful efforts were made to do so; but, finally, the four principal powers of Europe — ENGLAND, AUSTRIA, PRUSSIA and RUSSIA — combined themselves into an alliance, to operate against Napoleon, to grasp the winds of war and bring about peace.

The decisive battle, 1815

The decisive battle was fought at Waterloo, in 1815, in which these allied powers were victorious, and the would-be-monarch, in whose interests the winds of war had been blowing so fiercely, was vanquished, taken prisoner, and, finally, sent away into exile. Then the four allied powers adjusted the affairs of Europe, and, having hushed the fearful storm into silence, peace was established, the war elements being controlled by these *four powers*. Thus did the *four agents*, ENGLAND, AUSTRIA, PRUSSIA and RUSSIA, represented by the *four angels*, take hold of the *four winds* of war, and they ceased to blow, being held in the iron grasp of the *four allied powers*.

Thus the four angels take hold of the four winds.

They are held.

Alliance continued.

Keep the peace of Europe.

The *four powers*, having adjusted the affairs of Europe and brought about peace upon the territory of the Roman Empire, continued their alliance for the purpose of *keeping the peace of Europe*, and preventing the winds of war from sweeping over the nations again; and from 1815 to the

Balance of power.

present time, the balance of power in Europe, and among the nations of the Old World, has been in the hands of the allied powers; and as we have seen in tracing the history, every time the winds of war have commenced to blow upon that territory, from that date to the present, these allied powers have succeeded in controlling the war elements, and in "holding" the winds in check.

Another angel described. Seal of the living God.

While the four angels are thus holding the four winds, "another angel" is described as "Ascending from the east, having the seal of the living God; and he cried," it is said, "with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

This angel symbolic.

Represents a messener and an agent, both

This *other angel* is symbolic, — as well as the *four* who are described as holding "the four winds," — and he not only represents an agent, but he also represents a messenger. He exerts his power to seal the servants of God in their foreheads, and delivers an official command, saying to the four angels who hold the four winds, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Meaning of of a seal.

This agent has "the *seal* of the living God." A seal is a mark, or figure, — an engraved stamp; and when used in this metaphorical or symbolic sense, it represents the instrument with which God's people are marked, or stamped; and that instrument, according to Eph. 4: 30, is the HOLY SPIRIT; for there we read: "Grieve not the Holy Spirit of God, whereby ye are *sealed*" — marked or stamped — "unto the day of redemption."

Holy Spirit. Eph. 4: 30

The agent has the Holy Spirit of God.

His work.

Not one man alone.

The agent, then, who is represented by the angel that ascends from the east, having the seal of the living God, must be one who has the Holy Spirit of God, and with that Spirit goes forth to seal the servants of God in their foreheads; thus preparing them for the "day of redemption." And one is not to do the work alone; for the angel said to the four angels: "Hurt not the earth . . . till *we* have sealed the servants of *our God* in their foreheads,"

implying that *others* were associated with him in this work of sealing the servants of God.

The angel and his associates represent the ministers of the Gospel in their work, while the winds are held.

It is evident that this angel and his associates, in their special work, represent the ministers of the Gospel, in their special work among the children of men, during the time that the four angels are engaged in holding the four winds; or, while the four allied powers are exerting their power to keep the peace of Europe; that as many as possible may be secured against the terrible storm which is to sweep over the earth when the winds *are* let go, causing the sea of nations and people to foam and boil in fury, while the strong trees of State are uprooted forever.

Great work done.

Since 1815, when the four angels commenced to hold the four winds, a great and important work has been done by the true servants of God, in preaching the Gospel, circulating Bibles and tracts, and in general missionary work.

Bible societies, etc.

THE BRITISH AND FOREIGN BIBLE SOCIETY, which was organized in 1804, has done the principal part of its noble work, since this alliance was formed in 1815.

THE AMERICAN BIBLE SOCIETY has done a remarkable work in issuing Bibles and scattering them abroad, for the purpose of enlightening the people and influencing them to enter the service of God. Many other Bible Societies, Tract Societies, and other Christian organizations have been established since that time, which have helped to carry the Gospel to all nations, as the different acts of toleration have given the opportunity to do so, until the "Gospel of the Kingdom" *has been* "preached in" *nearly* "all the world, for a witness."

This angel-messenger makes a special proclamation.

But this angel-messenger makes a special proclamation, to the four angels who are holding the four winds, "saying, Hurt not the earth, neither the sea, nor any trees, till we have sealed the servants of our God in their foreheads."

Sealing, special reference to securing the people against that time.

This implies that the sealing has special reference to the securing of the people against that time when the earth shall be hurt, when the angels, finally ceasing to *hold* the four winds, *let go*, which brings us to the opening of the *seventh seal*, and the scenes of the Judgment.

A special effort.

A special effort is, therefore, represented as inaugurated, to prepare the people for the Day of Judgment; and it is also represented that this special work would commence *in* "the east;" for that angel is described as "ascending *from* the east."

To commence in the East.

Has it been made since 1815?

But, has there been any such effort made since 1815, when the "four angels" commenced to hold "the four winds?"

1820.

Joseph Wolfe.

In 1820, only five years after the four great powers were allied to keep the peace of Europe, JOSEPH WOLFE commenced, in Asia, to preach that the Day of Judgment was at hand; declaring, in that *Eastern* country, that many of the signs which should precede that event, as described in the prophetic word of God, had appeared, which indicated its near approach.

1823.

Edward Irving.

In 1823, EDWARD IRVING, that noted English orator, commenced to proclaim the same message in Europe, producing the same class of evidences, and stirring the people with his eloquence and reasonings; and since that time a large number in the Old World and upon the Continent of America have arisen to proclaim this Judgment message, until the whole world has been affected by it.

John Wesley.

JOHN WESLEY, also, did his part in this work, and even figured upon the prophetic periods of Revelation which concern this event, and came to the conclusion that they ended about 1836; and his figures are found to-day in his "Notes on the New Testament."

William Miller.

After a time, WILLIAM MILLER, of Low Hampton, N.Y., having become convinced of the truthfulness of the Holy Scriptures, by comparing their prophetic representations and declarations with the facts of history, was converted to Christ from Deism, and united with the Baptist Church in the town where he resided, and soon commenced to lecture upon the fulfillment of prophecy, and to show that, according to its fulfillment, the great day of God was close at hand. He figured upon the prophetic periods, as John Wesley had done; and, according to *his* reckoning, he concluded that they ended about 1843. His arguments

were so conclusive, that the people were greatly affected by them, and he had access to the churches of the different religious denominations, to stir them with his powerful reasonings, until the time passed by, when he had said that he thought, according to the best light he had, that the Lord would come. Then the people turned against him, and the doors of the churches were closed against the preaching of these doctrines of the speedy coming of Christ; and those who believed that, according to the fulfillment of God's word, the end was near, notwithstanding JOHN WESLEY and WILLIAM MILLER had failed in their time arguments, were branded as MILLER-*ites*, and ridiculed.

Some claiming to believe these things, justly merited ridicule, because of their wild and fanatical course. They carried things to the extreme, just as has been done in connection with the proclamation of every truth. But the principal ones, whose sound judgment was convinced of the fact that the "end of all things *was* at hand," calmly, substantially and earnestly took their position upon the solid foundation of the word of God, and, notwithstanding the reproach, faithfully advocated that there was sufficient and strong evidence to warrant the followers of Christ in believing that the Lord was soon to come.

A large number have gone forth.

Since the excitement of those times a large number have gone forth to warn the world of coming judgment, in the midst of *increasing evidence* that their position is correct, until we find to-day that the very best men, the most deeply devoted and most highly educated, in the different denominations, are proclaiming this last, special message to the people.

Late Dr. John Cumming.

The late DR. JOHN CUMMING, of the Scotch Church, Crown Court, London, preached and wrote much upon this important subject; and his writings are left to preach the last message still, though he, their author, has fallen under the power of death, to await the coming event.

Horatius Bonar, and others.

HORATIUS BONAR, also of the same church, is preaching, writing, and laboring otherwise, in the same direction,

with others in Europe; while in the United States and Canada a large number, noted for their deep-toned piety and knowledge of the Word of God, are preaching these truths.

Mr. Moody

Mr. Moody, the great evangelist, distinguished for his earnest devotions and zealous labors, has found the doctrine of Christ's second coming, as an event near at hand, so essential to move the people, that he has preached it boldly and fearlessly, believing it to be the truth of God.

Mr Sankey. P. P. Bliss.

Mr. Sankey and the late P. P. Bliss, have embodied these sentiments in their hymns, which have been sung around the world; and thus the people have been warned to prepare for the things which are shortly coming upon the earth.

The earnestness and faithfulness of those who have been thus engaged in declaring these truths to the world has excited opposition on the part of many, who attempt to refute their arguments by saying that "there is no foundation for them." But those who oppose only give evidence of the fact that they have never given the subject a candid and thorough investigation.

World affected.

The world has been so affected by the preaching of the soon coming of Christ, that there seems to be a general and awful impression that some terrible event is about to transpire. All classes are moved with fear, when any event of an unusual, startling character occurs, lest the day of Judgment may have come.

This deep, and evidently permanent impression; this dread of impending doom; this feeling which is stirred at the occurrence of every phenomenon,—whether especially a doom-declaring sign or not,—seems never to have seized the hearts of the people previous to that, first of all, the great and God-made indicator of the event,—the darkening of the sun, May 19th, 1780. And it will be ever ready, as a watchman to give the alarm; as God's agent to warn men to regard His signs.

And thus "men's hearts are failing them for fear, and for looking after the things which are coming upon the

earth," while those who are to stand at last are being secured, by being converted to God, and yielding to be *sealed* by His Holy Spirit, "unto the day of redemption."

How long?

But how long is this special judgment message to be proclaimed? How long shall the people of this world have the opportunity in which to prepare for the coming storm?

While the winds are held.

Only while the *four angels continue* to *hold* the *four winds.* If, therefore, we have rightly understood this symbol, when once the *four allied powers* cease to control the war elements, and to keep the peace of Europe; when once the balance of power is broken and the winds of war begin to sweep over the nations, involving them in that mighty struggle which has been threatening so long; then the day of probation will end. The last gospel sermon will have been preached; the last gospel invitation extended; the last prayer offered; and the last effort will have been made to reach the unsaved and bring them to Christ.

Day of probation ends.

The four allied powers cannot keep the peace much longer.

Storm gathering.

The *four allied powers* now sustain such a relationship to each other, and to the other nations, that it is evident they cannot keep the peace of Europe much longer. The winds are howling in their impatience to break away, and the storm is gathering in blackness; the lightnings are flashing and the thunders are muttering; indicating that the bursting of the storm is to be of the most terrific character.

The "rising cloud" watched.

Statesmen, politicians and private citizens are watching the "rising cloud" with deep interest; and, yet, but few realize the awful character and consequences of the threatening tempest, and that, when it bursts in its fury upon them, their destiny is fixed forever.

Seventh Seal opened.

As we come to this solemn moment, the *seventh seal* will be opened upon the closing, boisterous tumult of a doomed world; revealing what had been the condition of things in heaven at the close of probation; as John, in describing this, said, that "When he had opened the *seventh* seal there was" — or *had been* — "silence in heaven, for about the space of half an hour."

Solemn silence.

This solemn "silence in heaven" marks the end of probation, when Jesus will have "risen up and shut to the door" of mercy, which has been *open* so long; and his sweet, tender voice, which has been heard pleading for more than eighteen hundred years, will cease to be heard; and there will be no more rejoicing among the angels over sinners converted to God.

Then, for a little moment, just before the Lord appears "in the clouds of heaven," to summon the nations to an account, this "silence" prevails "in heaven;" then the scenes of the Judgment will burst upon an ungodly world, and all the awfulness of catastrophe and doom will be meted out to it.

Personal questions.

Friend: we are almost to the time when our probation will end. What is your position? Are you ready to render up your account to Him who is to "judge the world in righteousness?" Is your name recorded in the "Lamb's book of life?" These are important questions. May God help you, and help us all, to be secured against that day when "The nations" *shall* be "angry," and the wrath of God shall have come, and the "time of the dead that they" *shall* "be judged," and *He* "shall give reward unto" *His* "servants the prophets, and to the saints, and them that fear" *his* "name, small and great," and *shall* "destroy them which destroy" — *corrupt* — "the earth."

LECTURE VII.

THE ROMAN EMPIRE—PROPHETICAL.

THE SCARLET BEAST AND HIS RIDER—REV. XVII.

The subject of this lecture.

First, the description noticed.

Second, the explanation.

Third, the application

THE subject of this Lecture is of a wonderfully interesting and important character; and in order to bring it properly before us for investigation, we shall notice the description which John gives of what he saw, as described in the seventeenth chapter of Revelation; also the explanation of the angel concerning the matter; after which we shall notice the application of the symbol to the facts of history.

In the *third* verse of this chapter, John commences the description of what he saw, and continues that description to the close of the *sixth* verse, as follows: —

The description

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication:

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

"And I saw the woman drunken with the blood of the

saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration" (or great wonder).

This symbol on the chart.

This symbol is represented in a line at the bottom of the chart, on which the other symbols of Revelation are pictured.

The angel's proposition.

The angel beholding the astonishment of John, said unto him: "Wherefore didst thou marvel? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the *seven heads* and ten horns."

A mystery.

This symbolic representation, according to the description, was certainly a "mystery;" and many say, because of its mysterious character, that we must not try to understand it. But the angel *told* John "the mystery," and made it plain to his understanding, and we purpose to *read* that explanation, which is given in the following words: —

The angel explains the mystery.

The explanation.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

"These have one mind, and shall give their power and strength unto the beast.

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of

kings: and they that are with him are called, and chosen, and faithful.

"And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.

"And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

"For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

"And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

Subject before us.

The subject being thus clearly before us for investigation, we seek to know where and how it applies.

Language peculiar. Forcible.

The language of the angelic interpreter is very peculiar; and because of its peculiarity, it becomes more forcible when correctly understood and properly applied.

The beast.

The angel, in explaining this symbol of the Scarlet beast and his rider, says: —

"The beast that thou sawest *was*, and *is not*," — in other words, the beast *existed*, and then did *not exist*, — "and shall ascend out of the bottomless pit," — the abyss, — "and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that *was*, and *is not*, and yet *is*."

The beast that *existed*, and then *did not exist*, is here represented as *ascending out of* the abyss and *existing again;* which caused some to wonder, as they saw the beast that *existed*, and then *ceased to exist*, and then *existed again*, — "The beast that *was*, and *is not*, and yet *is*."

The seven heads.

The angel says further: "Here is the mind which hath wisdom. The *seven heads* are *seven mountains*, on which the woman sitteth. And there are *seven kings* [or, as rendered in the New Version, "*They* are seven kings"];

five are *fallen*, *one is*, and the *other* is *not yet come;* and when *he* cometh, he must continue a short space."

The seven heads a double symbol.

By this language, we see that the "seven heads" of this *scarlet* BEAST are a double symbol, representing, *first*, "seven mountains," and, *second*, "seven kings."

Seven mountains

Seven kings.

The "seven mountains" all exist at once, and the woman is represented as sitting upon them. The "seven kings do *not* all exist at once, but in succession, from first to last; and yet the mountains and kings are both represented by the heads of the beast.

The representation on the chart.

Because of this fact we have the beast represented upon the chart with "seven heads" upon him, as they signify "seven mountains," and then we have the seven heads arranged, to signify properly the "seven kings," in the order in which they are described. *Five heads* are arranged in the rear of the beast, as though *fallen*, for it was said of the kings which are thus represented, "five are fallen."

The *sixth* head appears as the main head upon the beast; and the *seventh* one is before the beast, as though ready to take its place upon that beast as soon as the *sixth* should fall; because the angel not only said of the kings, "*five* are fallen," but *one is*" — the *sixth* one — represented by the main head on the beast; and, further, "the *other* is not yet come." This *other* is represented by the *seventh* head, which is before the beast, and ready to take the place of the *sixth* head as it falls.

First, the seven heads as seven mountains.

FIRST, we notice the "seven heads," as representative of "seven mountains on which the woman sitteth;" but as we do so, we see that it is impossible to understand *what* "seven mountains" are referred to, until we learn what the woman represents, as she is described as *sitting on* these "seven mountains."

New symbol.

A new symbol is introduced here, which is altogether different from any other symbol noticed in these lectures.

A woman.

It is "A WOMAN." We have had MAN, *beasts*, *angels*, *earth* and *winds*, all used as symbols; and now "WOMAN" is in-

troduced as a symbol, and we must inquire what she represents.

What the angel said of her.

The angel-speaker says, in the last verse of this chapter, "The woman which thou sawest is that great city which reigneth over the kings of the earth;" but before we can fully appreciate this woman-symbol, we must examine the subject thoroughly, to see if woman is used as a symbol anywhere else in the Word of God, and if so, to learn what she is used to represent.

Is woman used as a symbol elsewhere?

Investigation of the subject

God's ancient people.

In reading the Old Testament Scriptures we find, that during the history of the nations and their empires, God had a special people, over whom he had special care, whose footsteps he directed, until, as we have noticed, he finally established a kingdom among them *in the name of David*. Solomon, the successor of David, built the temple for the worship of God in the city of Jerusalem, the capital of their kingdom; and, in connection with that temple, God's ancient people, or church, worshipped Him.

After the death of Solomon the kingdom was divided, and the church also. A large number went off and set up a separate kingdom, with Samaria for its capital; and in Jerusalem and Samaria both, were found peoples professing to be the Church of God. These two churches were so intimately associated with these respective cities in which they were located, that they were often called by the names of these cities,—JERUSALEM and SAMARIA; and God represented his professed people in these cities by two *women*, and speaks of them as *sisters*, and represents each of them as having sustained the relation to him of a wife to her husband. The names of the two women by whom he represented his professed people were "AHOLAH, and AHOLIBAH her sister;" and in explaining the matter, he said: "SAMARIA is AHOLAH, and JERUSALEM AHOLIBAH." (Ez. 23: 4.) Thus we see that his ancient, professed people, identified with their two capital cities, were each represented by the symbol of a woman.

Churches called by the names of the cities.

Jerusalem and Samaria.

Two women represent them.

Aholah and Aholibah.

God also represents himself as putting each of these

God puts each of them away

away, and divorcing her because of her unfaithfulness to Him; just as a husband would put away his wife. This clearly proves that God illustrated His ancient Church by a woman, using her as a symbol.

The new dispensation.

Then, when we come to the new dispensation, when the Church of Christ was established, we find that it, also, is

Church of Christ represented by a woman.

represented by a woman; for Paul, in writing to the Christian Church at Corinth, says: "I am jealous over you with a godly jealousy; for I have espoused you to one husband,

2 Cor. 11: 2.

that I may present you as a *chaste virgin* to Christ." (2 Cor. 11: 2.)

Pure woman.

Here we see that the true church of Christ is represented in symbol by a *pure woman*, "*a chaste virgin*," espoused to Christ.

Rev. 19: 7

Marriage of the Lamb.

In Revelation 19: 7, we read, concerning the marriage of Christ and his espoused church, "The marriage of the Lamb is come, and his *wife* hath made herself ready;" thus showing that the time is coming when Christ and his church shall be united to dwell together forever, as husband and wife.

The true church associated with a city.

The true Church of Christ, thus symbolized by a woman, is also intimately associated with a city; so that it, as the bride of the Lamb, is called by the name of the city.

The grand capital of the kingdom of Christ, to whom his true church is espoused, is the *New Jerusalem*; and when John on the Isle of Patmos was instructed to come hither, and was told that *he would* be shown the bride, the Lamb's wife, he says: "He carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God;" and then he proceeds to describe the city in which the Church, pure and spotless, was seen. Thus the Church, in the city with which that Church is to be associated forever, "constitutes the *bride*, the Lamb's wife," and is called by the name of the city.

By these references we see that woman has been used as a symbol to represent the Church, and that the Church thus represented has been so closely connected with a

capital city, that it has been called by the name of the city.

What church does this woman represent?

With this understanding of what a woman is used in symbol to represent, we are prepared to enquire *what Church* and city *this* woman represents, as she sits upon the scarlet-colored beast; for it is evident that she must represent *a* church, and that *that* church must be identified with some city by the name of which the Church is called; for we read: "The woman which thou sawest *is* that great city which reigneth over the kings of the earth."

A church identified with a city.

She does not represent the true church.

As this woman represents a church, we inquire: Does she represent *Christ's true* Church? No; for her character will not permit us to identify her with that body of Christ, in its purity. "A chaste virgin" properly represents the pure Church, but *this woman* is corrupt, and therefore cannot represent a pure Church. She must therefore represent an impure church; and we have learned that it is possible for a church which has once been pure, to become corrupted by departing from the true principles by which God seeks to control her, and according to this symbol, one must be found which has thus become corrupted, and has apostatized, and that *one* is to be located in *a* city—"*That great city which reigneth over the kings of the earth;*" and *that* city is to be found on seven mountains, for we are told that the *woman* is *that great city*, and also that the *seven heads* of the beasts represent, *first*, "*seven mountains on which the woman*"—or "city,"—"*sitteth.*" Now we ask, Is there, or has there ever been, a city which has reigned over the kings of the earth, and which sitteth upon *seven mountains?*

Chaste virgin.

This woman corrupt.

Represents an impure church.

Located in a city.

On seven mountains

Seven heads, first, seven mountains

Question of importance.

The last city which reigned over the kings of the earth, and stood as the capital of the world, was the imperial city of Rome, and that city literally "sitteth" upon "*seven* mountains," and has been known as "the *seven-hilled*" city for centuries.

Rome.

Sits on seven mountains

The names of these mountains on which Rome is built

Names of the mountains.

are: PALATINE, CAPITOLINE, QUIRINAL, CÆLIAN, AVENTINE, VIMINAL, and ESQUILINE.

Rome clearly identified.

Rome, therefore, is clearly identified with this symbol, and must be that city which sittteth upon the *seven* mountains represented by the *seven* heads of the beast. Now we look to see if there has been a church identified with this city which could have been properly represented by this woman. We have found, in tracing the history, that

Church established in Rome.

a *church was established in Rome* even in the days of the apostles, and that after a time *that* church departed from the true principles of the gospel, and became thoroughly

Apostatized.

corrupted and apostatized. It came to be called the

Called, Roman Catholic.

ROMAN CATHOLIC CHURCH, after the name of the city in which it was located; therefore this woman who is introduced in this symbol, must represent *that* Roman Church located in the city of Rome, which sits upon the *seven* mountains.

This woman represents this church

Peculiarities noticed.

And now we purpose to notice the peculiar characteristics of this symbolic woman, to see if they can be properly applied to this Roman Catholic Church.

Arrayed in purple and scarlet.

This woman is described, *first*, as being "arrayed in purple and scarlet color."

Is there anything in the color of her dress by which to identify this woman on the scarlet-colored beast with the Roman Catholic Church?

Colors worn by the Pope and his Cardinals.

Purple and *scarlet* are the very colors worn by the Pope and his Cardinals; and a writer, in describing the appear-

Their appearance described.

ance of the members of the last ECUMENICAL COUNCIL, said that "The colors of their dresses were so dazzling that the bishops presented the appearance of a bed of tulips." Thus we see that the symbolic woman, in the colors of her dress, s clearly identified with the Church of Rome.

Decked with gold, etc.

This woman is described further as being "decked with gold and precious stones and pearls."

What Mr. Addison says.

MR. ADDISON, who at one time saw some of the magnificence of the Papal Court, said, in describing the great display of costly articles: "Silver can scarcely find an admittance; and gold itself looks but poorly amidst such an incredible number of precious stones."

Complete identification.

In these things there is a complete identification of the symbolic woman and the Church which she represents. These costly articles with which the woman is decked, indicate abundant wealth, not only in the display of precious stones, but in all the surroundings of the thus represented

Immense riches.

Church; and, certainly, this Church has possessed immense riches, and has been able, therefore, to build the most expensive church-edifice that has ever been erected

St. Peter's Cathedral.

by any professed Christian Church, — St. Peter's Cathedral at Rome, which is estimated to have cost *two hundred and twenty-five millions of dollars*. It covers about *five acres* of land, beside *three acres* which are occupied by

Palace of the Pope.

surrounding buildings. The palace of the Pope is also a remarkable building. It is *one thousand feet* wide and *one thousand two hundred feet* long. It contains about *twenty* courts opening to the sky, and *thousands* of halls, chapels, saloons, and apartments."

Golden cup.

This woman is also described as "having a golden cup in her hand, full of abominations and filthiness of her fornication."

1825. Medal struck.

A wonderful identification of this symbol is found in the fact that, in 1825, the Pope had a medal struck, on one side of which was his own face, and on the other a woman with a cup in her hand, and underneath was placed the

Inscription

inscription: "*Sedet, super, universum*,"—"SHE SITS UPON THE UNIVERSE."

Compared with Rev. 18: 7.

This inscription corresponds with the words of this woman as recorded in the *eighteenth* chapter and *seventh* verse, where we are told that "She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

Pope unconsciously identifies himself.

The Pope thus unconsciously identified himself and his church with the woman on the scarlet-colored beast.

Name.

We notice the description of her still further, and read that: "Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." These are the words which now demand our attention.

This emphatic name upon the woman's forehead is

Significant

significant; but *what does it signify?* Is there anything in connection with it to identify this symbol still more fully with the Roman Church?

The Pope, and the word "Mystery" on his mitre.

In the days of the Reformation, the Pope wore the word MYSTERY on his mitre; and some of the Reformers called his attention to this rider upon the scarlet beast with the word "MYSTERY" upon her forehead, and he, feeling the rebuke, removed it from *his forehead;* but he wore it long enough to identify himself with the symbol.

But there is something of still greater interest to be considered concerning this name, which stands out in such bold relief upon her forehead. It is not only "MYSTERY," but "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Why is Babylon thus introduced? Simply because that which is represented by this woman bears a likeness to Ancient Babylon, in its arrangements; and because, on account of that likeness, it is represented as "MYSTERY BABYLON," or MYSTIC BABYLON.

Why Babylon is introduced

Likeness to ancient Babylon.

Roman Catholic Church patterns after Babylon.

But has the Roman Catholic Church ever patterned after Ancient Babylon in its arrangements?

Reference to First Lecture.

We answer, Yes; and in examining into this subject, we shall appreciate more fully some things which we stated in our *first lecture.*

Semiramis

In that lecture, upon the Babylonian Empire, we considered the history of SEMIRAMIS, the first queen who ever ruled in a government; and after noticing her ability to reign in the civil department, we gave attention to her work in the ecclesiastical department, and saw how wonderfully she controlled the religion of her government, how she instituted what has been known as the CHALDEAN MYSTERIES, by which she caused all her subjects to look to her as their leader in religious matters, as well as in the civil interests of the government. We saw that she adopted for herself the title QUEEN OF HEAVEN, claiming to be divine, and required all who were brought under her power to renounce their nationality and devote themselves to her under that title, and thereby they became members

Controls religion.

Chaldean mysteries.

Queen of heaven.

Mystical brotherhood. Pontiff. Orders of the priesthood.

of a mystical brotherhood, or priesthood, with a Pontiff, or high priest, in authority over them.

Different orders were in that priesthood, the highest order being required to take the vow of celibacy; the lower orders being allowed to marry.

Likeness to Babylon.

In this the Roman Catholic Church sustains a likeness to that ancient Babylonian system, as this Church is also shrouded in mysteries, and as her priests are not allowed to marry.

When the members of that church were being initiated into those mysteries, after they had renounced all other nationality and pledged themselves to devote their lives to the QUEEN OF HEAVEN, they were placed under instructors to whom they were required to *confess every thought.* Thus a confessional was instituted, which was the origin of the confessional so prominent in the Roman Catholic Church; and there is not a more corrupt institution to be found in the world than the Catholic confessional, when the priest, in his vileness, often suggests in his questions to the young and innocent those things which frequently cause their ruin.

Origin of the Confessional.

Corrupt institution.

After the subjects of *Semiramis* had confessed every thought, they were *sprinkled with holy water.* So the Roman Catholic Church sprinkles with "*holy water*," and in *that* has patterned after ancient Babylon. After the candidates had been sprinkled with the *holy water* they were given a cake which was called "*mola*," and *that* very name is now applied in Rome to the wafer used in the Catholic communion.

Sprinkling with holy water.

Given a cake called "Mola."

The *Queen of Heaven*, Semiramis, also required her subjects to observe certain feasts, which were held on special days. One was in honor of her birth, and was observed on a day corresponding with our 25th of MARCH; and it is the famous LADY-DAY, which is so particularly honored by the Catholic Church, and some others. Another was observed in honor of her son Ninyas' birth; that son whom she claimed was Divine, like herself; and that, was on a day which corresponds with our 25th of DECEMBER; and this is the highest authority the Pope had for

Feast days In honor of her birth. March 25th. Lady-Day.

Her son's birth.

Dec. 25th.

The Pope's authority for Christ's birthday.

fixing upon the 25th of DECEMBER as the birth-day of our Lord Jesus Christ. Other days had been observed as the anniversary of the birth of Christ, — one in the month of April; one in the month of May; also, one in the month of January. But finally the Pope decided that the 25th of DECEMBER should be established as the day on which he was born; and a mass was ordered to be celebrated in honor of it, which was called THE CHRIST-MASS; and that day has come to be called *Christmas* on account of this fact, and nearly the whole Christian world has been affected by it, and Christmas is almost universally observed at the present time, while there is no evidence, whatever, to prove that Jesus Christ was born on the 25th of DECEMBER. The *shepherds* were engaged in watching their flocks upon the plains of Bethlehem when he was born, and *they* were never found out with their flocks as late in the season as the 25th of December. Aug. 18th is the more probable time of his birth.

No evidence that Christ was born Dec. 25th.

Patterned after Babylon.

In the appointment of Dec. 25th, the Pope has patterned after Ancient "BABYLON THE GREAT."

Babylonians worshiped mother and son.

The Babylonians worshipped the *Mother* and *Son*, SEMIRAMIS and NINYAS; so the Roman Catholics worship the *Mother* and *Son*, — the VIRGIN MARY and JESUS; and the Virgin Mary is held in as much reverence as Jesus himself. God never intended that His people should worship *Mary*, although He did intend that they *should* worship her Divine Son. She is no more to us, as far as our salvation is concerned, than any other pure woman. We can only be *saved* through *faith* in JESUS CHRIST; but all these corrupt practices have come to be observed in the Roman Catholic Church, as she has patterned after the original BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH, and has identified herself fully with this woman on the scarlet-colored beast.

Roman Catholics worship mother and son.

Mary not to be worshipped.

Woman drunken.

John says, he saw this symbolic "woman *drunken* with the blood of the saints and with the blood of the martyrs of Jesus."

Is the Catholic Church thus properly represented?

How it looks.

Drank the blood of about 70,000,000.

The Roman Catholic Church full of abominations.

But, has the Roman Catholic Church ever done anything whereby she could properly be represented by a "woman drunken with the blood of saints and with the blood of the martyrs of Jesus?" It looks very much like it, when we remember that she drank the blood of about *seventy millions*, during that terrible Papal persecution of nearly *twelve hundred and sixty years*.

We are also informed that the cup which this *woman* held in her hand was "*full* of abominations and the filthiness of her fornication;" and this Roman Catholic Church is, literally, "full of abominations, and the filthiness of her fornication." According to the statement of those who have broken away from her power, every corrupt and diabolical practice is indulged in, behind the dark curtain which shuts out the world from beholding the degradation and vice with which she is filled; and yet, because the power to persecute has been taken away from this corrupt church, there are many who are disposed to compromise with her and to fellowship her corrupt teachers! Protestants to-day do much towards the support of the Roman Catholic Church, in her different institutions. Their daughters are sent to the Catholic schools, and the Catholic bazaars and other arrangements gotten up for the support of this Harlot Church, are largely patronized by Protestants, who are paying their money into the hands of those who lack nothing but the *power* to destroy them, as they have destroyed those in the *past* who refused to embrace the dogmas of the Pope.

Course of Protestants.

Many are even going farther than this; and prominent officials, and men of note, who were reared and educated Protestants, are joining her communion; and thus, not only wholly giving themselves, soul and body, to her, but are making her popular in Christendom. But according to the manner in which God has represented this corrupt church, a true Christian is forever debarred from being associated with it in any manner, for none can do so without becoming contaminated by it.

No further argument is, therefore, required to prove that

No further argument required.

the Romish Church is significantly and positively represented by the woman-rider upon the scarlet-colored beast.

Having considered the seven heads of this scarlet-colored beast as representative of seven mountains, and the woman as a representative of the church, we now purpose to consider the beast and the woman in the relation they sustain to each other, and then to notice the seven heads as representative of seven kings.

The beast and the woman.

The beast supports and carries the woman, while the woman directs and controls the beast; and as we have seen that the woman represents the Roman Catholic Church, the beast must represent the power by which that Church is supported during the time she is drinking the blood of the saints, and the blood of the martyrs of Jesus, with which she finally becomes intoxicated.

The beast represents the Roman Government.

That supporting power, we know from history, was the civil government of Rome. The beast, therefore, represents the Roman government; and the fact that the woman is sitting on the beast, directing and controlling *him*, while he supports and carries *her*, indicates that the Church and government are united in their work, and that the directing and controlling power is vested in the Church; and as we have seen, the CHURCH and STATE were thus united, and the head of the Church was also the head of the government, in Rome, from the time they were united, during the reign of Justinian, in the *sixth* century, to 1870; and, for nearly *twelve hundred and sixty years* of that time, persecution prevailed against those who would not submit to the decrees of the Pope. Thus we see how clearly the scarlet beast and his rider represent the uniting of Church and State.

Church and State united.

The seven heads.

Now we are told that the seven heads of the beast not only represent the seven mountains on which the woman—the Church in the city of Rome—sits, but they also represent *seven kings*. The mountains they represent exist all at one time; but the kings are described as existing one at a time, and in order, from first to last.

Seven kings.

What these king-heads represent.

Therefore, the next important point to understand is, what these king-heads represent.

As we have noticed, when a beast is used to represent a government, the *head* of the beast represents the *head*, or principal power, of the government; and this is always to be understood, unless the head, or heads, are explained to represent something else, as in *this* symbol, with reference to the *seven mountains*. This being unnatural, we have the heads again in a position to properly represent the heads of the government under which the beast-government exists, while supporting the Papal Church.

Heads of the Government.

Kings, or principal powers.

As these *seven* heads represent *seven* kings, or principal powers in this government, and as they exist in order from first to last, we readily see that this Roman government is represented as existing under *seven* different heads, while it supports the Papacy and submits to the dictation of the Pope; and John was carried forward in this vision to a point of time where he could look backward and forward with reference to the history of that beast and his rider; and as he looked, the angel said, with reference to the kings, or powers, represented by the heads: "*Five* are fallen, one is, and the other is not yet come." At that time the beast existed under the sixth head, as "*five*" *had* "*fallen*," and the *seventh one* had "not" then "come," and the woman was "drunken;"—not getting drunk, but actually "*drunken*," having drank to her fill.

Government exists under seven heads.

John's standpoint

The beast under the sixth head.

Woman drunken.

Were there seven heads to this government?

Now we raise the question: Were there *seven* heads to this government, which existed in order, during the time that Church and State were united?

If so, what were they?

Reference to history.

In tracing the history of that period, we have seen that,—while the Papacy was being supported by the government and the Pope was dictating in Church and State,—there were *seven* prominent powers, or dynasties, which occupied their position, each in order, as the head of the Roman government, and that each in that position submitted to the dictation of the Pope, and supported the Papacy.

Seven powers.

The first. Eastern Empire.

THE FIRST ONE which occupied this position was the EASTERN EMPIRE, or dynasty, which assisted in uniting Church and State; and then, as the principal power upon the Old Roman territory, standing as the head of the government, it used its strength to support the Church, and, under the direction of the Pope, persecuted those who would not submit to the general, or Catholic religion.

Arrangement made by Justinian.

This arrangement was made by Justinian, who reigned in the Eastern Empire from A.D. 527 to A.D. 565, when he succeeded in possessing himself of the principal part of the *Western* Empire, by conquering the Vandals in Africa, the Ostrogoths in Italy, and the Allemani in the provinces north of Italy, and consented to yield to the dictation of the Pope, to support the Papal Hierarchy, and to assist in the establishment of the Catholic religion by persecuting those who refused to accept the decrees and dogmas of the Pope.

Completed Roman Church and Roman Government. Their relation.

When this arrangement was completed, the Roman Catholic Church and the Roman government were brought into that relationship to each other which is represented by the woman sitting on the scarlet-colored beast, when the woman had just commenced to drink the blood of the saints, and of the martyrs of Jesus, with which she finally became intoxicated.

Eastern Empire. Supports the Papacy From A.D. 536 to A.D. 754. About 218 years. The woman begins to to drink. 35 Popes. A.D. 754. Eastern Empire refuses to support the Papacy.

The Eastern Empire continued to occupy its position as the principal power upon the territory of the Roman Empire, and as the supporter of the Papacy, from A.D. 536, to about A.D. 754; and during that period of nearly *two hundred and eighteen years*, its emperors persecuted those who refused to submit to the decrees and dogmas of the Pope, and thus the Papal persecution was established, and carried forward, and the woman began to drink the "blood of the saints."

During that time, *thirty-five* Popes succeeded to the head of Church and State.

About A.D. 754, the Eastern Empire refused to support the Papacy longer. The Emperors took advantage of the

Pope and refused to recognize his position, and made it necessary for him to seek for protection and support from some other power. He finally succeeded in finding that support, after the Eastern Empire ceased to be the principal power, or head of the government, and the *first* HEAD *fell*.

The first head falls.

Pope Stephen II. seeks another supporter.
Pepin, king of France.
His position.
Hereditary crown.
Craftiness of the Pope
His proposition to Pepin.

In A.D. 754, Pope Stephen II. began the work of seeking for a supporter, by applying to PEPIN, King of France, who had been elected to that position against the legal claim of another, and who desired to have the hereditary crown transferred to his family. The Pope cunningly and craftily represented to Pepin, that he had vested in himself by DIVINE AUTHORITY, the right to transfer the hereditary crown to whomsoever he should choose to transfer it; and that, if that aspiring king would agree to support the Papal Church at Rome, he would transfer the coveted crown to *his family*.

Pepin agrees to it
Ceremony in St. Dennis.
Royal unction received.

Pepin agreed to the proposition, and the ceremony of transferring the crown was performed in the Church of *St. Dennis*, when PEPIN, his QUEEN, and his two sons, CHARLEMAGNE and CARLOMAN, received the royal unction; and the title of ROMAN PATRICIANS was bestowed upon Pepin and his two sons.

The Pope's blessing.

When the ceremony was over, the Pope pronounced upon the French nobility who had assisted in it a solemn blessing, which bound them and their posterity, by virtue of the authority of St. Peter, which was vested in him, to maintain the royal dignity in the family of Pepin, and to raise no other to the throne while any member of that family remained.

Royal dignity to be maintained in the Pepin family.
Pepin commences to support the Pope.

This having been accomplished, PEPIN commenced his work of supporting the POPE, who had thus conferred so great a favor upon him, and readily submitted to do the will of that Pontiff at the head of the Church, and thereby allowed the Pope still to stand at the head of Church and State.

On the death of Pepin, Charlemagne succeeded to the

Charlemagne succeeds to the throne.

In A.D. 800, he is crowned Emperor of the Romans, by Leo III.

Shouts of the people.

throne of France, as KING. Then the Romans, generally, decided that it was best to make this King of France EMPEROR OF THE ROMANS, and on Christmas-day, A.D. 800, CHARLEMAGNE, KING OF FRANCE, was crowned EMPEROR OF THE ROMANS, in the Church of ST. PETER, by Pope Leo III.; and, as that Pontiff placed the crown upon his head, the people shouted: "TO CHARLES AUGUSTUS, CROWNED BY THE HAND OF GOD, GREAT AND PACIFIC EMPEROR, — LIFE AND VICTORY!"

New dynasty.

Head of the government.

Represented by the second head.

Thus a new dynasty was established, and a new power came up to fill the place as the "head" of the government, and to support the Papacy, as represented by the *second* head of the beast.

Over 200 years the Papacy supported.

Successors of Pepin crowned by the Pope.

Persecution grows more terrible.

From this time onward for over *two hundred years*, the Papacy was supported by this power, and the descendants and successors of Pepin and Charlemagne consented to be crowned by the Pope, and to carry on the bloody work of persecution, which was gradually growing more terrible.

47 Popes.

That power fails

Second head falls.

During that period, *forty-seven* Popes succeeded to the head of Church and State.

But finally, that *second* supporting *power* failed, and ceased to support the Papacy, and thus the *second* HEAD *fell*.

A.D. 1012, Benedict VIII. driven from his position.

Seeks protection of Henry II. of Germany.

Henry II. agrees to reinstate the Pope.

In A.D. 1012, Pope Benedict VIII., having been driven from his position by one Gregory, sought the protection of Henry II., King of Germany, and found in him another friend and supporter of the Papacy. HENRY agreed to reinstate the Pope, with the understanding that the Pope should crown *him* Emperor of the Romans, and make him the principal ruler under the jurisdiction of that Pontiff.

Benedict VIII. crowns Henry II. Feb. 14th, 1014.

This agreement having been made, Pope BENEDICT VIII. crowned Henry II., the King of Germany, EMPEROR OF THE ROMANS, on the 14th of Feb., A.D. 1014, that German king having pledged himself to be the protector and defender of the Church, and to be faithful to that Pope and his successors, rendering them due obedience.

Another dynasty.

Thus another dynasty, the GERMAN, took its place, as

the principal power upon the territory of the Roman Empire, and the head of the government, under the dictation of the Pope; and the woman was still permitted to drink of "the blood of the saints, and of the blood of the martyrs of Jesus."

The woman still drinks blood.

Arrangement continues over 200 years.

This arrangement continued for over two hundred years, during which time the rulers of Germany, each in his order, submitted to be crowned by the Pope, although those crowned heads often realized the tyranny of him who stood above them at the head of Church and State, as we have noticed in the case of Henry IV., in 1073, when that ruler, having been crowned by the Pope, as his predecessors had been, resolved to contend for authority above the head of the Church, Pope Gregory VII., and to establish his own right to the supremacy; and being opposed by the Pope, he deposed the Pontiff, and declared that he was no longer worthy to bear the title of Pope.

Tyranny of the Pope.

Henry IV. in 1073.

And Pope Gregory VII.

Gregory immediately excommunicated Henry IV., and liberated all German subjects from the oath of allegiance, declaring that if they supported the Emperor in any manner whatever, they should be *doomed to eternal damnation;* thus reducing Henry to a state of despair, and forcing him to beg for reinstatement. And, in the dead of winter, Henry was compelled to cross the Alps, and proceed to Italy for that purpose. Then Gregory compelled the suppliant to remain out of doors for three days and three nights, bareheaded and barefooted, before he would consent to admit him into his august presence, to reinstate him.

After about 250 years, Germany ceases to support the Papacy

Third head falls.

After about *two hundred and fifty years* Germany ceased to support the papacy, and the *third* HEAD *fell.*

The woman still thirsts for blood.

Pope Clement IV.

Establishes the Neapolitan dynasty.

But the woman still thirsted for blood, and the Pope, Clement IV., being anxious to continue the supremacy of the Church, and to destroy all who should violate its decrees, sought another protector, which he soon found.

He established the NEAPOLITAN DYNASTY, in A.D. 1265, and crowned CHARLES OF ANJOU as king of Na-

Charles of Anjou crowned A.D. 1265.

ples, and made this dynasty the principal supporter of the church.

Papacy supported about 275 years.

By this principal power and head of the government, the Papacy was supported for about *two hundred and seventy-five* years, when that power ceased to support the Papacy, and the *fourth* HEAD *fell*.

That power then fails.

Fourth head falls.

A.D. 1544.

Arrangement completed with Spain

Another supporter.

Nearly 150 years.

About A.D. 1544, the Neapolitan dynasty having thus failed to support the Roman Church, an arrangement was completed with SPAIN, whereby the Pope found another supporter, and, at the head of Church and State, he was allowed to continue the work of persecution for nearly *one hunded and fifty* years longer, and during that time the most cruel form of this persecution prevailed, under the head of Jesuitism, which was established in A.D. 1540, the terrible Spanish Inquisition being constituted the principal agent for carrying on the bloody work.

Jesuitism established in 1540.

Spain ceases to support the Papacy.

Fifth head falls.

After a time Spain became weakened and finally ceased to be the principal power and supporter of the Papacy, and the *fifth* HEAD *fell*.

Five fallen

Thus *five* of the powers represented by the *seven* heads of the beast filled their places, went down, and became—"fallen."

John's standpoint

John was carried foward in his vision to the point, as we have seen, where he could look backward and forward in the history of this beast-government, and as he occupied this position he was told, concerning these heads, representative of kings, or powers, "five are fallen." He was therefore carried beyond the time, in his vision, when Spain ceased to fill its place, as the *fifth head* of the government and supporter of the Papal Church, to the time when the *sixth* head, or power, was occupying that position; for the angel not only said "five are fallen," but he said "*one is;*" that is, the *sixth* "one *is*."

Statement of the Angel.

The point to which John was carried in vision.

Did a sixth Power follow?

Was there a *sixth* power which followed Spain in that position?

We have seen that when Spain, as the *fifth* power, failed to do its work of supporting the Papacy, an agree-

Agreement with Austria.

ment was made with AUSTRIA, whereby *that power*, the principal one then in existence upon the Roman territory, submitted to the Pope as his supporter, and its rulers were crowned by him, which arrangement continued over *a hundred years*, until the French Revolution broke out, and Austria became too weak to support the Papacy any longer.

The beast when John saw him.

The woman drunken.

The time of her drinking.

Drinks to her fill.

Intoxicated while the sixth head exists

When John saw the beast as it existed under its *sixth* head, he said he "saw the woman drunken." She had been drinking during the time that the "five" "fallen" king-heads, or powers, had existed; and, at last, she had become drunken. This implies that she had, at last, drank to her fill, and no more blood was to be given her; and that she reached this thoroughly intoxicated condition during the time of the existence of the sixth head-supporter.

Papal persecution continues.

Thirsting still for blood.

Forbidden to drink more.

Jesuitism abolished A.D. 1773.

The Papal Persecution continued for some time after Austria commenced to support the Roman Catholic Church; and that church, thirsting for blood, was thus permitted to drink, until at last, Austria, concluding that she had drank enough, forbade her to drink any more. This was done when Austria abolished Jesuitism, in A.D. 1773; and that persecution, which had continued for so long a time, nearly *twelve hundred and sixty years*, ended.

Austria continues to support the Papacy

Pope no power to persecute.

Austria did not at that time cease to support the Papacy, but continued that support, giving temporal power to the Pope, yet without the power to persecute those who refused to submit to his decrees.

The time when the woman is actually drunken.

If ever the woman could be drunken, it was when she had drank until she was not allowed to drink more; and at the time, when Austria, the *sixth* supporter, abolished Jesuitism, the Roman Church had drank the blood of *millions*, and was therefore "drunken with the blood of the saints, and the blood of the martyrs of Jesus."

Wonderful application of the symbol.

We therefore realize how wonderfully this beast-and-his-rider-symbol apply to the facts of history thus far.

Further description

But the angel says, further, — in describing the heads of the beast, from the standpoint from which John viewed

The other not yet come.

the beast in the vision, — "The other is not yet come." In other words, the *seventh* head-king is yet to come, after the *sixth* one should fall, like the others.

The seventh. To come after the sixth falls.

Did the sixth one fall? and was there another supporter which came after the sixth *fell*, as here represented?

Question.

Sixth head falls.

We have seen that the *sixth did fall*, when *Austria* became too weak to support the Papacy longer, as it, that *sixth* supporting-power, came in contact with the Revolutionists in the last part of the *eighteenth* century; and for a time it seemed as though the Pope would never succeed in finding another supporter, especially during the darkness and gloom of French infidelity, which was established in connection with the French Republic.

The Pope without a supporter for a time.

After a time, however, the French people decided to erect their government into an Empire, and sent that address to Napoleon Bonaparte, who had become so essential to the nation: —

The French people.

Address to Napoleon Bonaparte.

"We think it of the last importance to the French people, to confide the government of the Republic to Napoleon Bonaparte, Hereditary Emperor." This was done on the 3d of May, 1804; and on the 18th of May, that same year, the Empire was erected at ST. CLOUD.

May 3rd, 1804.

18th of May, Empire erected.

Napoleon Bonaparte having been chosen as Emperor, arrangements were made for the coronation; and matters were so shrewdly manœuvred and managed that when Napoleon came to be crowned, which event occurred Dec. 2d, 1804, the head of the Papal Church, Pope Pius VII., officiated in that coronation and crowned him EMPEROR OF FRANCE, Napoleon having agreed to support the Pope, and to give him temporal power, again placing him at the head of Church and State.

Arrangements for the coronation.

Napoleon crowned Dec. 2nd, by Pius VII

Napoleon agrees to support the Papacy.

By this means the Papacy found another supporter, and so the seventh one came as represented.

The seventh one came.

But John was instructed with reference to this *seventh* one, as he looked forward to his coming thus: "When he cometh, he must continue a *short* space." This language is significant; for each of the others continued a *long* "space," as we have seen. The FIRST one continued about

John's instruction concerning the seventh one.

Short space.

Significant

1st, 218 yrs
2nd, 200.
3rd, 250.
4th, 275.
5th, 150.
6th, 100 (about).
7th, 10 yrs. ("short space").

two hundred and eighteen years; the SECOND one about *two hundred* years; the THIRD about *two hundred and fifty* years; the FOURTH about *two hundred and seventy-five* years; the FIFTH about *one hundred and fifty* years; and the SIXTH one over a *hundred* years; and now we are told that the SEVENTH one, "when he cometh," "must continue" only "a *short* space." Was this a correct representation of the continuation of this SEVENTH power, which came to fill its place as the supporter of the Papacy?

Napoleon commences his work, 1804

We have just seen that Napoleon, at the head of the French Empire, took his position as the *seventh* supporter of the Pope, on Dec. 2d, 1804, writings of agreement having been signed. He continued to abide by the terms of agreement until 1809, when he violated some of them; but still he continued to support the Church at Rome, until April 11th, 1814, when he was forced to abdicate the throne of France, and the whole arrangement between him and the Pope became null and void; and he, therefore, continued in that position, represented by the *seventh* head, only *the* "*short space*" of *ten years*, as the prophetic symbol indicated.

Terms violated, 1809.

Napoleon abdicates, 1814.

All arrangements void

Special features.

But there are still peculiar features in this symbol, which are more remarkable in their application, if possible, than those already noticed.

11th verse. "Was, and is not."

In the *eleventh verse*, the angel says to John, "The beast that was and is not, even he is the *eighth*, and is of the *seven*—is *one* "of the seven"—and goeth into perdition."

"Seven heads."

What are we to understand by *this language?* The beast is described as having *seven* heads, and these *seven* heads, as we have seen, are declared *first* to represent "*seven* mountains on which the woman sitteth;" and then they are explained to represent seven kings, or prominent powers, as also noticed. But now an *eighth* head is described, representing an *eighth* king or power; but we notice this peculiarity in the language used, that it is not a *new* head which is described as the *eighth* one, for it is *of the seven*, literally *one* of the seven, which have existed in their order, thus implying that one of the seven is to

"Seven mountains."

"Seven kings."

8th head.

Not a new one.

"One of the seven."

fill its place the *second* time, constituting an *eighth*, when actually there are only *seven* different heads in all.

Fills the place twice
Only seven different heads.

The *heads* of the beast are thus represented in this symbol, and according to the representation, after *seven* powers have filled their places in order as supporters of the Papacy, *one* of these *seven* powers is to be restored to its position and fill its place the *second* time as a supporter, thereby constituting an *eighth* which is *one of the seven*.

Which one of the seven is the eighth?

Now the question arises: Which *one* of the *seven* is to occupy this position the *second* time, and thus make an eighth supporter?

The angel explained this to John, when he said:

The beast that was, and is not.

"The beast that *was* and is *not*, even *he* is the *eighth*."

But what beast did he mean when he said "The beast that *was* and *is not?*

The beast that John saw.

In the *eighth* verse he has explained this, saying: "The *beast* that thou *sawest was* and *is not*."

Now, if the beast which John *saw* "*was*, and *is not*," and the beast that *was* and *is not is the eighth*, and is of the *seven*, then the *beast* that he *saw* "even *he* is the EIGHTH and is of the seven."

What beast did he see?

But what beast did John see?

The scarlet beast, under its sixth head.

He saw the *scarlet colored beast as it existed* under its *sixth* head; for, as we have seen, the angel said to John, while he was beholding the beast, "five" (of the heads) "are fallen," "one," the *sixth one*, "is, "and the other," the seventh one, "is not yet come."

As much a beast under one head as another.

Properly called "The beast."

The numbers here relate to the *heads* of the *beast* particularly, for there are not *seven* different beasts, but the beast exists under seven different heads which fill their places in order from first to last, and the *beast* is as much a beast under *one head* as under *another*; so under whichever of these heads it is seen, it is properly called *the beast*; therefore, in order to understand *what* beast the servant of God saw, we must know what *head* the beast existed under when he saw it, and having learned that the

beast then existed under its *sixth* head, we say reasonably, he saw the beast with its *sixth* head upon it.

The beast he saw to be the eighth.

Now John was told that the beast which *he saw*, "*was*" *to be* the *eighth*, being (one) "of the seven." Is it possible for us to comprehend the meaning of this peculiar language, and to identify the *eighth* head of the *seven?*

Subject plain.

If we allow the words to apply where they belong, and to mean what they express, the subject becomes very plain and is easily understood.

John saw the beast under the sixth head.

John saw the beast as it existed under the SIXTH head, for he was told that *five* had *fallen*, that "*one is*, and that the *other* is not yet come," and then he was told that the beast which he saw, "even *he*," was "the EIGHTH," and (one) "of the seven:" therefore, the *sixth* head was to cease to fill its place and the *seventh* was to come; and then after the seventh should continue its "short space," the *sixth* was to come up, as though coming out of the abyss,—"bottomless pit"—and take its place again the *second* time, causing great astonishment to those who should not be in a position to understand the prophetic representation. This symbol will admit of no other application than this, and the facts of history demonstrate the correctness of it.

The one he saw to be the eighth.
The sixth to cease.
Seventh to come.
Sixth comes up again.

The symbol admits of no other application

Austria the sixth.

In tracing the history, we have seen that AUSTRIA was the *sixth* power which supported the Papacy, and that *that* power ceased at one time to do the work of supporting the Pope, because it was broken down, in connection with the French Revolution, and the affairs which followed; and then NAPOLEON BONAPARTE, at the head of the FRENCH EMPIRE, which was afterwards established, took his place as the *seventh* supporter of the Papacy, and continued in that position the "*short space*" of *ten years;* and then he, being compelled by the nations to abdicate the throne of France, ceased to support the Papal Church, and the *seven heads* had *all fallen.*

Ceases to support.

Napoleon Bonaparte comes as the seventh
His work.

Conquered in 1815.

Napoleon, in 1815, was conquered on the plains of Waterloo by the armies of the four allied powers, and finally sent to ST. HELENA, where he remained until his death.

Congress of Nations in 1815.

Soon after his defeat, the congress of nations met at Vienna in that same year, 1815, for the purpose of reorganizing Europe.

Question concerning Austria. Not a first class Power.

While the matter of reorganization was being considered, a grave question was raised with reference to Austria. That government, though one of the four that were finally combined against Napoleon, was not then a *first-class power*, and had not been since it became weakened and demoralized by coming in contact with the French revolutionists, who operated in their glory so successfully against it.

Shall it be restored? Decided.

Now, as the affairs of Europe were to be adjusted, the question was raised, Shall Austria be restored to *a first-class power?* After much discussion it was decided to reorganize Austria, and restore it to *a first-class power*, and, also, to *reorganize Italy*, in its *ten divisions*, and place it again under the control of Austria, which position it occupied before the revolutionists succeeded in breaking down the Austrian government.

Austria re-constructed. Italy re-organized. Ten divisions. Their names. Ten Italian States. Austria restored.

Accordingly, Austria *was reconstructed*, Italy was reorganized, and ten divisions again appeared in that country, which are known by the following names: SARDINIA, LOMBARDY, PARMA, MODENA, TUSCANY, SAN MORINO, STATES OF THE CHURCH, LUCCA, NAPLES including SICILY, and MONACO.

These are known as the TEN ITALIAN STATES, which were all placed, with their rulers, under the control of Austria; and thus Austria was restored to her former position and glory.

The Pope reinstated.

When this was accomplished, Pope Pius VII., who had lost his temporal power when Napoleon abdicated the throne of France, in 1814, was reinstated, as the ruler of that division of Italy known as the STATES OF THE CHURCH, of which ROME was the capital, and a *concordat* was arranged and signed by the Emperor of Austria, in which he agreed to support the Pope in his position and to keep him still at the head of Church and State; and thus Austria came up from its degraded and broken-down condition to stand as a first-class power, and then took its place the

Austria takes the place the second time.

Constitutes the eighth supporter.

second time as the supporter of the Papacy, and constituted the *eighth* supporter, as represented in the symbol, by the eighth head, which is designated as "one of the seven," and which we have seen was, and *must be*, the sixth (one) of the seven, as the *sixth* was the only *one* which John saw, and the one which he saw was to be the *eighth*.

Austria continues in that position To 1870.

Austria continued in this position, as the recognized supporter of the Papacy until 1870, notwithstanding a strong effort was made by Napoleon III., at the head of France, to supersede Austria, after that Revolution in Rome in 1848, which caused Pope Pius IX. to flee to Gaetta.

Efforts of Napoleon III. to supersede after 1848.

His wishes

His forces enter Rome.

His claim.

This ambitious relative of Napoleon Bonaparte wished to take possession of Rome, and to become the acknowledged supporter of the Papacy, and manœuvred in that direction, until his forces succeeded in entering Rome, in 1850, and he claimed to reinstate the Pope, who returned from Gaetta April 20th, in that year; but there were never any writings of agreement made whereby Napoleon III. was recognized as the actual supporter of the Papacy.

No writings of agreement.

Never crowned by the Pope.

He never was crowned by the Pope; though, as we have noticed, he tried to arrange with the Pope to be crowned Emperor of France by that Pontiff, as his uncle had been crowned before him; but he failed, notwithstanding Pius IX. agreed to thus crown him, and the day was appointed for the ceremony.

Pius agrees to crown him.

The Cardinals prevent it.

Their reason.

For the Cardinals met, and decided that they were more safe under Austrian protection than they would be under the French; thus showing that Austria was then the recognized supporter; and, during all the time of Napoleon's pretended interest in the support of the Papacy, *Austria* was, really, recognized by the Pope and his Cardinals as their principal supporter.

Austria the recognized supporter.

Concordat made stronger.

Continues to 1870, when it is broken.

After a time, because of circumstances, the *Concordat* between Pius IX. and Austria was made stronger than ever before; and that government continued its support until 1870, when the *Concordat* was broken, and Austria refused longer to stand as the supporting power of the Papal Church.

Way open to Napoleon.

Then, for the first time, the way was fully opened for Na-

His attention occupied elsewhere.

poleon to step in and fill the coveted position; but his attention was occupied in another direction; and he finally died without being recognized as the supporter of the Papacy.

His success would destroy the prophetic symbol.

Nine supporters instead of eight.

Napoleon fails.

Prophetic symbol left to apply to facts.

If he had succeeded in supplanting Austria at any time in that position, or had been situated to have taken the place, when, finally, Austria refused to fill it longer, he would have destroyed the force of this prophetic symbol; for then there would have been *nine supporters* instead of *eight*, as indicated by the symbol; but Napoleon III. failed in his efforts to become the acknowledged dependence of the Papal Church, and left this prophetic symbol to apply, with all its force and power, to the facts of history; and it has been confirmed by these facts, as the correct and reliable representation, which has been given by the inspiration of God.

The ten horns.

"The *ten horns*" now demand our attention; for this scarlet beast not only had "*seven heads*," but he had also "*ten horns*," which are as significant as the *heads*, and are as fully explained by the angel.

The angel's statement in verse 12

This angelic informer, in explaining the significance of these horns to John, says, *first:* "The ten horns which thou sawest are ten kings, which have received no kingdom as yet." Now what are we to understand by this language?

How is it to be understood?

Meaning of the ten horns as kings comprehended.

We readily comprehend his meaning when he says that "the ten horns are ten kings," because the horns being symbolic, are thus explained to represent *kings;* but when he says, further, that these kings "have received no kingdom as yet," more careful attention is necessary, in order to understand his statement.

"No kingdom as yet," more difficult.

What is implied.

"No kingdom as yet!" This implies that up to a certain point of time these kings have received no kingdom; and now we must learn, if possible, what time is referred to here, or we cannot appreciate this language, nor understand the symbol.

What might be said.

Some might say, at a glance, that the time referred to by the angel was A.D. 95, when John was on the Isle of

Cannot be correct.

John carried forward

To the beast with the sixth head.

To the time of Austria's support as the sixth power.

Sees the beast from this stand. point.

Time referred to by the angel.

When John saw the horns.

The ten kings to be found in connection with Austria.

Have they been found?

Facts of history.

Patmos, and when this Revelation was signified to him by the angel. But that cannot be; for, as we have seen, John was carried forward in his vision concerning this scarlet beast and his rider, to where he beheld the beast as it existed under its *sixth* head, *five* having fallen, and where the woman was drunken; and, as we have applied the symbol to the facts of history, allowing the heads to represent kings, or powers, as explained by the angel, we have seen that John was carried forward in this vision to the time when Austria, as the *sixth* power, was engaged in supporting the Papacy, which was represented by the drunken woman sitting upon the beast, and from that stand-point he saw this beast-and-his-rider-symbol, by which the remarkably peculiar events in the history of the government, and in the Church, as associated with the government, are represented. Then, the time when Austria occupied its position as the *sixth* power supporting the Papal Church, must have been the time referred to by the angel, when he says of these *ten kings*, that they "have received no kingdom as yet." But according to the words of the angel, John saw the *ten horns* in connection with the beast as it existed under its *sixth* head, for he only saw the beast under *that* head; "*five* had fallen and the other" had "not yet come;" but he saw the *ten horns*, for the angel said to him: "The ten horns which *thou sawest* are ten kings;" so they must have existed in connection with the *sixth* head; and if these ten horns existed upon the sixth head, and they represent ten kings, then, as we have found that Austria was properly represented by the *sixth* head, we must reasonably expect to find in the government, while Austria occupies its position at the *head* of *that* government, as the supporter of the Pope, *ten kings* which have received no kingdom up to that time, and who even then do not possess royal authority.

Have we noticed anything in connection with the history of Austria, as the sixth supporter of the Papacy, which is properly represented by these *ten horns*, or *kings?* We have seen that Austria, as the supporter of the Papacy,

Austria controls Italy.

had the control of Italy, and that the territory of Italy was divided into *ten states*, which were known as the ITALIAN STATES; and yet, while these ten divisions, or states, of Italy existed, they had no special position, or "power, as kings," or kingdoms, at that time.

Ten States.

No special power.

It is evident that these ten Italian States must have been signified by the *ten horns*, or *kings*, in the symbol, which had received no kingdom up to that time.

Must be signified by the horns.

The angel says, further, with reference to these *ten kings*, that they are to "receive power as kings one hour with the beast;" and that "These have one mind, and shall give their power and strength unto the beast."

They are to receive power as kings.

One mind.

Give power and strength unto the beast.

Here it is positively stated that these *ten kings*, which "have received no kingdom as yet," are to "*receive power as kings* one hour with the beast;" not *alone*, as independent kings, *but with the beast*. But with what beast? is an important question. It must be *the beast* which John saw, and which was the beast under the *sixth* head, as we have noticed, which represents Austria, as the *sixth* supporting power of the Papacy.

Power with the beast not alone.

What beast?

The beast which John saw.

Are these ten kings to receive power while Austria fills her place as the sixth supporter?

Are we to understand, then, that these ten kings are to receive power as kings, while Austria is thus filling its place as represented by the *sixth* head? It must certainly be in connection with Austria, as the supporter of the Papacy, that these *ten kings*, or *Italian States*, are to receive power, as kings.

It must be in connection with Austria.

What we have noticed.

The beast that was, is not, and yet is.

But in explaining this symbolism we have noticed that the beast which John saw existed as he saw it under the *sixth* head, and then it *ceased* to exist, and then came up to exist *again;* so he is described as "the beast that was, and is not, and yet is;" and then we have noticed that it existed and then ceased to exist, and then came up to exist again, and constituted the *eighth*, which is (one) of the *seven;* and that this particular *one*, which existed and then ceased to exist, and then existed again to make the eighth, is the one which John saw; so that we have understood clearly, that the beast which John saw under its sixth head, *ceased to exist* under that head, when the seventh one

came to fill its place; and then, after the seventh had fallen, the beast existed again under the *sixth* head, which really must be called the *eighth*, because it comes to fill its place a *second* time. The angel explained all these peculiarities before he introduced the horns which John saw upon this beast, which "was, and is not, and yet is."

These things explained.

Horns on the beast as he "was, and is."

These horns exist upon that beast, as he *was* and as he *is*.

They have no power.

When the horns were seen by John on that beast as he existed, they represented *kings*, which had no kingdom up to that time; and then he is informed that these *ten* kings are to receive power *as kings* one hour with the beast,—the beast which John saw, not as he then existed,—but as when, having ceased to exist, he should come up to exist again under this same *sixth* head, but which is properly called the *eighth*, because it fills the place of the *eighth*, as well as of the *sixth*.

To receive power when the beast comes up 2d time.

It is when the beast comes up the *second* time under this head that the *power* of the ten horns is *received*.

Austria, 6th head.

Ceases to exist.

7th head supporter.

Austria again, 2d time.

8th of 7, and beast alive again

When do these 10 kings "receive power?"

Now—having found that Austria existed as the *sixth* power and supporter of the Papacy, and then that it ceased to exist as a first-class power and went down, while another, the French Empire, headed by Napoleon Bonaparte, came in as the seventh supporter, to "continue a short space," and then Austria came up the *second* time to occupy its position, and the beast still lived under an *eighth* head, which had also been the *sixth*,—we are prepared to understand when and under what circumstances these *ten kings* are to receive their power. It must be in connection with Austria, as that power comes to occupy its position the *second* time, that these *ten kings* are to receive their power *as kings*, and in harmony with this, we have seen, in tracing the history, that when the COUNCIL of NATIONS convened at Vienna to adjust the affairs of Europe, in 1815, at the close of the revolution, they not only reorganized Austria and restored it as a first-class power, but ITALY was *also* reorganized in its *ten* States, or divisions, and *ten kings* or rulers were placed in them, and

Council of nations in 1815.

10 kings.

10 kingdoms.

there were literally *ten kingdoms* established in the country of Italy. These ten ITALIAN STATES, or kingdoms, are, as we have noticed: SARDINIA, LOMBARDY, PARMA, MODENA, TUSCANY, SAN MORENO, STATES OF THE CHURCH, LUCCA, NAPLES (including SICILY), and MONACO.

10 States represented by them.

When this arrangement was completed, these *ten* STATES OF ITALY, which are represented by the *ten kings*, *received* "power as *kings*." But was their power as kings independent power, by which they were able to act independently in all their affairs? Certainly not; for as we have seen, these ten Italian States were all placed under the control of AUSTRIA, Austria being represented at this time by the beast under the *eighth* head; and these kings being represented as receiving "power *as kings* one hour with the beast," so we are able to *see* how clearly all this is represented in the symbol, and also to *feel* the force of the language used in the *thirteenth* verse of this chapter, which states, that "These have *one mind*, and *shall give their power and strength unto the beast*." In other words, these *ten* Italian States shall give their strength and power unto Austria. This was completely accomplished when these *ten* divisions of Italy were brought under the power and dictation of Austria by that Council of Nations, in 1815.

Their power not independent.

All under Austria.

"Power as kings one hour."

Clearly represented.

13th verse.

"One mind."

The ten divisions all under Anstria.

J. S. C. Abbott.

J. S. C. ABBOTT, in his *History of Italy*, page 540, says, with reference to the condition of Italy after it was reorganized at that time and placed under the power of Austria,—"Every privilege which the Italian people had gained in the line of popular rights was taken away from them, and they were delivered back, bound hand and foot, to their old masters. The whole peninsula became virtually but a province of Austria; nearly all its departments were governed by Austrian princes, or by those who acknowledged their dependence upon Austrian armies, to hold the restive people in subjection." Thus the *ten* kings had "*power*" to maintain their position and to keep their subjects in subjection, but they were dependent upon Austria for that power, and all their "power and strength" was given actually, with "*one mind*," to Austria.

"Delivered back."

The ten kings' powers Dependent on Austria.

"Power and strength" given to Austria, "the beast."

Could not be more clear.

There could not be a more clear representation of these things than is seen in the *ten* horns of this *scarlet beast.*

How long to continue?

But how long is this state of things, wherein the ten kings are to have power with the beast, or the ten Italian States, to exist under the control of Austria? The angel says, they shall "have power as kings *one hour*"—a short time—"with the beast." This language implies that the *time* will come when they will cease to have that *power with*, and to give their strength and power *unto*, *the beast;* and we have seen, as we have traced their history, that in these Italian States, the people soon became restive, and desperate efforts were made to extricate themselves from the power of Austria. They clamored for liberty, and sometimes compelled the local ruler to rebel against Austria, and to make an effort to throw off the Austrian yoke. But Austria, receiving the sympathy of England, Prussia, and Russia, was able to crush the rebellious parties, and to keep them in submission, until, finally, VICTOR EMANUEL, King of Sardinia, succeeded in liberating *Sardinia* from Austrian rule; and it became an independent government in 1853. Then, as we have noticed, Napoleon III., having failed to supplant Austria in relation to the Papacy, joined with the King of Sardinia, and assisted in liberating other Italian States from the power of Austria; and through their united efforts, and because of other favorable circumstances which existed, *eight* others of the Italian States were liberated from Austrian rule, and united together under Victor Emanuel in the Kingdom of Italy, leaving that division known as the STATES OF THE CHURCH, over which the Pope had control, alone under the power of Austria, and it continued in that relationship to Austria until 1870; and thus the Papal Church, represented by the woman, continued to be supported by Austria, notwithstanding the Kingdom of Italy had been formed, and the Pope occupied his position at the head of Church and State in Rome and the States of the Church.

"One hour."

They cease

People restive.

Clamor for liberty.

Austria's sympathizers.

Victor Emanuel.

Liberates Sardinia.

Eight others liberated.

United in kingdom of Italy.

States of the Church

Still under Austria, which continues to support them.

The Pope still at head of Church and State.

But the City of Rome was coveted by the Italians. They wanted it for the capital of their kingdom; but they could

Rome coveted by the Italians

Cannot have it. Reason. Embittered.

not have it as long as Austria continued to support the Papacy.

Because of this they became embittered against the Pope and the Papal Church; and their *hatred* became so excited that they were prepared to improve the first opportunity presented to destroy the power of the Pope, and to "take away his dominion."

Here we leave them, to notice further what the angel says concerning the horns of the beast.

We read in the *sixteenth* verse that "These shall *hate* the harlot, and shall make her desolate and naked, and shall eat her flesh and burn her with fire."

Italian States combined to "hate." Hatred manifest. Cannot interfere. Pius IX.,

We have just seen that the Italian States as combined in the Kingdom of Italy, began to manifest their hatred towards the harlot, or Papal Church, but were not in a position to interfere with her while Austria continued as her protector and supporter; but, after a time, the Pope, Pius IX., became ambitious to have his infallibility, which he and other Popes had claimed for themselves, established by a decree of a general, or Ecumenical Council. He therefore, as we have seen, called that last Ecumenical Council, which convened at Rome on the 8th of Dec., 1869, and continued its session until the 20th of Oct., 1870. *Ten hundred and thirty-seven* persons were entitled to seats in that Council; *seven hundred and nineteen* were present at its opening, and *five hundred and thirty-five* at its close.

Calls last Ecumenical Council Convenes Dec. 8th, 1869. Continues to Oct. 20th, 1870. Number of seats. Number present.

On the 16th of July, 1870, they came to the vote upon the question of infallibility, when they passed the following dogma: —

Dogma passed July 16th, 1870.

Text of the Dogma.

"We,—faithfully adhering to the traditions of the Christian faith as received from the beginning, to the glory of God our Saviour, to the exaltation of the Catholic religion, and to the salvation of Christian peoples, with the approbation of the Sacred Council,—teach and define to be a divinely defined dogma: that the Roman Pontiff, when he speaks *ex-cathedra*,—that is, when in the discharge of his office of pastor and teacher of all Christians, he, by his

supreme, apostolic authority, defines any doctrine concerning faith or morals as necessary to be held,—pass, by the divine assistance promised to him in the person of St. Peter, the power of that infallibility with which the divine Redeemer willed that His Church should be furnished in defining a doctrine concerning faith or morals."

The vote.

When this dogma was passed, *four hundred and fifty-one voted* for it, *sixty-two* voted on *conditions*, and *eighty-eight* voted against it; so it was carried by *three hundred and one majority*.

The Pope's Ambition not satisfied. Desires a great display.

It was not sufficient to satisfy the ambition of Pius IX. that this dogma had been decreed by the Council. He wished to make a great display, which would impress all with the fact that he was actually infallible, as the Council had declared him to be; and that even God recognized him with his assumed attribute of the Deity.

His efforts to make it.

He therefore caused a throne to be erected in front of the eastern window in St. Peter's Cathedral; and, having "arrayed himself in a perfect blaze of precious stones," he mounted that throne before sunrise on the morning of the 18th of July, two days after the dogma had been passed by the Council, and there prepared to read the declaration of the dogma, in the presence of his Cardinals, Patriarchs and Bishops, while the rising sun should send its brilliant rays to light up the place, and make the Pope appear to be *more than human*. As Dr. Cumming said: "He chose the early morning hour, and the eastern window, that the rising sun should flash its beams full upon his magnificence, and by it his diamonds, rubies and emeralds, so refracted and reflected, that he should appear to be, *not a man*, but what the decree proclaimed him to be, ONE HAVING ALL THE GLORY OF GOD."

His failure

Thus he waited, upon the throne, to catch the first rays of the "KING OF DAY," but it seemed as though God frowned upon the scene; for "The sun," says Dr. Cumming, "refused to shine." A dark, gloomy cloud obscured its rays, and a terrific storm soon burst over the City of Rome.

"The dismal dawn darkened rapidly to a deeper and deeper gloom. The dazzle of glory could not be produced. The aged eyes of the would-be god could not *see to read by daylight*, and he had to send for candles. Candle-light strained his nerves of vision too much, and he handed the reading over to a cardinal. The cardinal began to read amidst an ever-blackening gloom, but had not read many lines before such a glare of liquid fire, and such a crash burst forth from the inky heavens as never was equalled at Rome before.

Terror fell upon all.

The reading ceased.

One cardinal jumped trembling from his chair and exclaimed:—

"It is the voice of God, speaking in the thunders of Sinai!"

July 18th, 1870. Napoleon III. dispatches his declaration of war to Berlin. Germans declare war against him. French troops evacuate. Rome, Aug. 4. Austria destroys concordat Same month. Refuses the Pope further support.

On the very day that this grand and awful scene transpired in St. Peters at Rome, July 18th, 1870, Napoleon III. despatched his declaration of war to Berlin, and on the 19th of July the Germans declared war against France; and thus the French ruler became involved to such an extent that he was obliged to withdraw his forces from Rome, and on the 4th of August the French troops began to evacuate that city.

Soon, even in August, Austria becoming disgusted with the Pope, because of his course concerning the infallibility dogma, destroyed the writings of agreement by which that power was bound to support the Papacy, and refused to support it longer; and thus Austria, for the second time, ceased to support the Roman Catholic Church.

Dr. Cumming describes the position and conduct of Austria with reference to this matter as follows: —

Dr. Cumming's description

"Austria even, long the dungeon of Europe, *always the guardian* of the Pope when no one else could be found to support him, shocked at the Pope's assumption of an attribute of Deity, *tore the concordat into shreds*, and cast it to the winds, and renounced the Pope's jurisdiction in

Austria, root and branch. Then Austria passed a law granting liberty of the press, liberty of conscience, and freedom of education, throughout the length and breadth of the land."

Napoleon III. and his position.

This was just after the French troops had left Rome, and while Napoleon III. was so occupied in the midst of the exciting scenes of the Franco-Prussian war that he could not fly to the rescue of the Pope, and become the *ninth* supporter of the papacy. He could not even *support* himself in his position, and therefore surrendered to his enemies on the 2nd. of September, at Sedan.

Way opened to the haters of the Pope

Now the way was fully opened for the haters of the Pope and his HOLY SEE to manifest their hatred still more in destroying that power which had controlled the natural capital of Italy so long; so they prepared to "make" the harlot "desolate and naked," by taking away the temporal power of the Pope. Therefore, the Italian troops entered Rome on the 20th of September, 1870, at ten o'clock in the forenoon, for the purpose of making that long-coveted city, the capital of Italy, independent of Papal rule.

Italian troops enter Rome Sept 20th.

Oct. 2nd, renounces the temporal power of the Pope The vote, 40,835, against 46.

October 2nd they voted to renounce the temporal power of the Pope. The vote stood, *forty thousand eight hundred and thirty-five*, against *forty-six;* and thus his temporal power was taken away. Then, on the 1st of November, in that same year, the following decree was passed by the Italian government, in which the *ten kings*, or Italian States, represented by the *ten horns*, were combined, and represented.

The decree as passed by the Italians.

The decree said: "All the political authority of the Pope and the HOLY SEE *is abolished*, and *shall remain so*." It also added: "The Pope will be entirely free in the exercise of his ecclesiastical rights, which he now possesses, as the supreme Chief of Catholicism, and will enjoy all the honors and liberties which constitute sovereign prerogative. The appendage of His Holiness and his court shall be furnished by Italy, which also assumes the debts hitherto contracted by the Pontifical States." (ABBOTT'S *Hist. of Italy*, p. 619.)

Thus the Pope was divested of temporal power, and was only allowed to exercise his ecclesiastical authority under the dictation of the Italian kingdom, with Victor Emanuel at its head, and the city of Rome for its capital.

Pius IX. a prisoner.

From that time Pius IX. was virtually a prisoner in Rome; that city which had so long bowed under the sway of the Pontifical sceptre.

Jan. 12th, 1871. Protestant Church in Rome.

Religious liberty and toleration was established; and, as the result, on Jan. 12th, 1871, a Protestant church was opened in Rome, and since that time more than *forty* Protestant churches have been opened for worship in that *once Papal city*.

The Catholics themselves have realized the condition of their leader as that of imprisonment. An able Catholic writer said, interrogatively, with reference to Pius IX., some time after the Italians had deprived him of temporal power: —

Quotation from a Catholic writer.

"Has not the best beloved and most revered man in all the world — the Holy Father, Pius IX. — been a virtual prisoner in his own Vatican palace, since Sept., 1870? And have not the last remains of his temporal sovereignty been treacherously robbed from him by the *crowned revolutionists?*"

Thus the ten horns hate the harlot.

Thus the "*crowned* revolutionists," or *kings*, represented by the *horns* of the *beast*, have hated the harlot and made her desolate and naked.

Pius IX. in prison till Feb. 7th, 1878. Leo XIII. Elected Pope Feb. 20th, 1878.

Pius IX. continued in that imprisonment until Feb. 7th, 1878, when he died, and was succeeded in his Pontifical prison by Leo XIII., who was born on the 2d of March, 1810, was elected Pope Feb. 20th, 1878, and was crowned on the 3d of March that same year.

No temporal power.

From that time to the present, he has been at the head of the Church, but has exercised *no temporal power;* and he mourns to-day because of his imprisonment in the Vatican.

2000 pilgrims.

Oct. 18th, 1881, *two thousand* pilgrims went to visit him; and in St. Peter's they received his blessing, and cheered him in an enthusiastic manner; but when they

The roughs, and their cry.

came forth from that "head center" of Catholicism, they were met by a company of "roughs," who shouted, "DOWN WITH THE VATICAN!" and thus manifested, emphatically, their hatred toward that Papal Church.

Pope's power gone

And so, the Pope's power is gone; and he and his church are bitterly *hated* by the Italians.

The Mayor's choice.

So badly are they hated, that the Mayor of Rome has recently said, that he would "rather see Rome in ashes than to see it again under the power of the Popes."

The Angel's statement.

The angel said, that "These shall hate the harlot, and make her desolate and naked, and shall eat her flesh and burn her with fire."

All has been fulfilled, but the burning of the city in which this Harlot Church is located, and according to this prophecy, Rome is destined to be burned; for in the *eighteenth* chapter of this book of Revelation we have a description of that burning.

This city is spoken of as BABYLON THE GREAT because of its likeness to ancient Babylon, as we have seen; and as it goes down, similar language is used concerning its final doom to that which was used concerning the ancient Babylon and *its* fall.

The fervid and stirring description of the doom of this church and city is thus given by John:—

The description in 18th chapter.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

"And he cried mightily with a loud voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

Then he says: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

"For her sins have reached unto heaven, and God hath remembered her iniquities.

"Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

"Therefore shall her plagues come in one day, death, and mourning, and famine; and SHE SHALL BE UTTERLY BURNED WITH FIRE: for strong is the Lord God who judgeth her.

"And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

"Standing afar off for the fear of her torment, saying, Alas, alas! that great city of Babylon, that mighty city! for in one hour is thy judgment come.

"And the merchants of the earth shall weep and mourn over her: for no man buyeth their merchandise any more:

"The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

"And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

"And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

"The merchants of these things, which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

"And saying, Alas, alas! that great city, that was

clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls:

"For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

"And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

"And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness: for in one hour is she made desolate.

"Rejoice over her, thou heavens, and ye holy apostles and prophets; for God hath avenged you on her.

"And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

"And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee;

"And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

"And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Then he says:—

First of chapter 19.

"And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God.

"For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the whole earth with her fornication, and hath avenged the blood of his servants at her hand.

"And again they said, Alleluia. And her smoke rose up for ever and ever."

Thus the harlot is to go down.

Thus the harlot is described, and thus she is to go down and to be destroyed forever; and her destruction is to be followed by shouts of joy; for that destruction brings us to the time when Christ shall receive his true Bride to himself; and John describes the scene which follows this destruction of the harlot as follows:—

The scene which follows described.

"And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

"And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

We now inquire: What is to be the final work and doom of the *ten kings;* who, we are told, hate the harlot and "make her desolate, eat her flesh, and burn her with fire?" This is described in the *seventeenth* chapter and *fourteenth* verse, thus:

17th chapter, 14th verse.

Their final work and doom.

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings: and they that are with him are called and chosen and faithful."

Italians to continue their work till the Papacy goes down and the city is burned.

According to this language, these Italians are to continue their work against the Papacy until it finally goes down and the city is burned, which brings us unto the time when the *Lamb*—Jesus—comes to claim his *bride*, which is the *true church;* then when he comes, just before the marriage of the Lamb occurs, he is to come in contact with these *kings*—the haters and desolaters of the harlot church,—and "overcome them," as they "make war with" him; and having thus triumphed over every evil thing, the Lamb shall receive his pure and spotless bride-church to himself.

The Lamb to come in contact with these kings.

Overcomes them.

Lamb to receive His pure Church to Himself.

It is thus evident, from the fulfillment of God's word, that we are very near that time when "*The Lamb of God*," THE LORD JESUS CHRIST, will triumph over every foe, and bring his true followers to rejoice in his presence forever.

We near that time.

Admonition.

Friend, may God help you and help us all to be among those who shall rejoice in that day!

LECTURE VIII.

THE FIFTH EMPIRE.

THE STONE AND THE MOUNTAIN.

Introduction.

Different position.

As we approach the subject of this, the last lecture of the course, we occupy a position different from that occupied before during these lectures.

What has been done thus far.

Thus far we have been tracing the history of the great empires which have already existed upon the earth, and have found that just *four* have thus existed in their order, each holding sway over all other nations.

The empires which have been traced.

The fourth one, to the present.

The nations which now exist.

The Babylonian, Medo-Persian, Grecian, and the Roman Empires have thus been traced.

We have finally traced the history of the *fourth one* to the present time, and have noticed the broken and divided condition of the nations which now exist upon its territory, which are but the fragments of this Old Roman Empire.

History can be traced no farther.

And now we stand where we can trace history no farther, until other events shall have transpired.

Man's story continued.

Man has told his story thus far, and it is left, "To be continued.

Cannot penetrate the future.

The future he cannot penetrate, to describe events which SHALL BE.

Must wait.

He must wait until these events have transpired before he can resume *his* story.

Our standpoint.

Here we stand, where we can look over the *past* and note what *has* been; and where we turn toward the *future* to inquire what *shall be*.

Question.

All classes raise it.

All classes naturally raise this question, some having a more thorough realization of its import than others.

All anxious to know the future.

Statesmen, politicians, scientists, and all other classes of men, are anxious to know the future, and are exercising all their powers to penetrate it.

From a human standpoint. Observation taken. Conclusion. Argument.

From their *human* stand-point they take observation; they scan the horizon; they look over the arena; they form their conclusions; and finally they produce their arguments concerning the events of the future, and thereby attempt to show what will be.

Different theories.

But they do not all arrive at the same conclusions; they have different theories about the matter.

What some think and say.

Some, taking into consideration the nations of the Old World and their present condition and surroundings, and seeing the war-cloud which is gathering in blackness over them, tell us that while it is evident, that sooner or later they will become involved in a general conflict, some one of them, perhaps Russia, will finally triumph over the others, and succeed in establishing a Fifth Universal Empire; and thus the affairs will be adjusted, and the world's history continued as in the past, until another shall become strong enough to overpower that fifth and establish a *sixth*, in the same manner.

Opinion of others.

Other say it is impossible for Russia, or any other one of the existing nations, to gain the supremacy over all the others; therefore, we are not to expect it; that the difficulties among the nations will finally be settled, and all their affairs adjusted properly and satisfactorily, and they, in their respective governments, will settle down to the enjoyment of peace, harmony, and prosperity; and thus they think the world's history will be continued onward for thousands of years, perhaps, forever.

One man's opinion as good as another's.

Now concerning these theories, we say, one man's opinion is as good as another's, provided both have the same degree of intelligence, and are equally competent to judge. But, with all his ability and powers of reasoning, no man is able, of himself, to penetrate the future and tell us what *will be*.

Men are therefore shut up to the present.

None able to tell what will be.

No one is able to declare positively what will occur even one hour hence. He may *guess* and presume what shall be, and he may be *right* and he may be *wrong*.

All is uncertain.

Men constantly surprised.

Men are constantly surprised at the occurrence of events which they do *not* expect, or at the non-occurrence of those which they *do* expect. Therefore, if any correct knowledge of the future is gained, it must come from a more reliable source than man's wisdom.

Correct knowledge

Man's wisdom insufficient; God's wisdom sufficient.

But while man's wisdom is *in*sufficient, God's wisdom is *sufficient*; and while man's theories fail and his representations prove incorrect, God's declarations *never* fail and his prophetic representations are thoroughly reliable, as is proved by the fulfillment of the prophecies which we have considered.

Darkness lighted up.

Now, while men are unable to penetrate the darkness of the future, God has lighted it up before us by his *prophetic word*.

The only light.

Prophecy is the only light which sends its rays into the future, and that light shines for us; for, as Peter declares:—

Peter's statement.

"We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a *light that shineth* in a *dark place;* until the day dawn, and the day star arise."

Our purpose.

As this prophetic light shines for us, we purpose to follow it, and to learn what is before us in the future.

Our future portrayed.

Our future has been portrayed in symbol, and by direct and plain declarations, uttered by "holy men" upon whom God has "moved" by his spirit.

Symbol noticed.

In considering this subject, we shall first notice the symbolic representation of what lies before us.

First line of symbols

When God introduced the first line of symbols, by which to represent the WORLD'S GREAT EMPIRES, that one which Nebuchadnezzar saw in his dream, and which Daniel described and interpreted, He also represented *our future*.

Our future.

The metallic image.

The Metallic Image, which thus appeared to Nebuchad-

nezzar, represented, as we have seen, four great and predominant kingdoms, or empires, which have filled their places in consecutive order, each one holding sway over all other nations during its supremacy; and it has been properly stated, that "The human form was thus used to represent human governments."

Human form, governments.

But according to Daniel's description, Nebuchadnezzar saw in his dream something beside this image, "Whose brightness was excellent," and whose "form" was so "terrible."

More than the image.

He saw,—"Till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces:

The stone smites the image.

The result.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away that no place was found for them: and the stone that smote the image, became a great mountain, and filled the whole earth." (DAN. 2: 34, 35.)

Becomes a mountain.

We have noticed when considering the feet and toes of the image, according to the interpretation given of them, that they properly and significantly represent the broken and divided condition of the Roman Empire, or the governments which now exist as fragments of that once mighty government.

What the feet and toes mean.

Now as Daniel proceeds with the interpretation of the dream, he says:

Further interpretation.

"In the days of these kings" [referring to these fragments of the old empire,—the modern kings or kingdoms upon its territory],—"In the days of *these* kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all *these* kingdoms, and *it* shall stand forever."

"These kings."

Fragments of the old empire.

The God of heaven sets up a kingdom.

But why does the prophet thus speak?

Fifth kingdom.

Because this FIFTH KINGDOM is represented in the symbol by the mountain, just as really as the *four* which have already been considered were represented by the image;

How represented.

for Daniel says, by way of explanation and authority, after declaring that "the God of heaven would set up a kingdom which should stand forever:"—

Daniel's explanation.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain and the interpretation thereof sure."

Dream certain.

Has been proved.

We have proved that "THE DREAM WAS CERTAIN," and that "the INTERPRETATION THEREOF WAS SURE" up to the present time; and now, shall we *begin to say* that this dream is *un*-"certain," and that the interpretation thereof is *not* "sure," as it relates to our future?

Is its future uncertain?

No.

We cannot do so without dishonoring the God of heaven, because, after He has *proved His word to be reliable* even *to the present*, it would be casting reflection upon His veracity to *question His word* concerning the *future of our times*.

What he has said.

We therefore give attention to what He has said, and accept His symbolic representation as that of a kingdom which is to come.

One more universal empire.

There is to be one more UNIVERSAL EMPIRE upon this earth,—the FIFTH ONE,—and *it* shall stand forever.

The fifth.

It is of this FIFTH EMPIRE we are now to speak, as represented by the *stone* and the *mountain*.

Represented 1st, by the stone; 2d, by the mountain.

This Empire is represented, *first*, by the *stone*, *Regnum Lapidis*,—THE KINGDOM OF THE STONE; and then, *second*, by the *mountain*, as the *stone* becomes a *mountain*, or the kingdom gains its supremacy and becomes *Regnum Montis*,—THE KINGDOM OF THE MOUNTAIN,—and "FILLS THE WHOLE EARTH."

Reference to the four others.

In giving the history of the FOUR GREAT EMPIRES which have existed, we have found it necessary to go back of their supremacy, and to trace the events of their history prior to that supremacy, and we have seen that the nations and people, who in their order have succeeded in establishing these Great Empires, *have existed*, and had

Nations and peoples before the supremacy

their history, prior to the predominance of their empires. We have also gone far back of the supremacy of the FIRST ONE, to commence the history of each of the others.

Fifth empire not yet.

THE FIFTH EMPIRE is not yet established, but we are drawing near to the time when its supremacy is to be gained, and its universal sway is to be realized, and now we purpose to go back even beyond the supremacy of the First Empire, to commence the history of the nation and people, in whose interest this *fifth* empire is to be established. But who is this nation and who are the people whose history is allied to this empire?

"The righteous nation."

It is the righteous nation of God and the people of his choice to whom this kingdom is promised, and with whom this empire is to be established.

Long history.

They have had a long and interesting history,

Theirs the next Great Empire.

and have come at last to the point where they are assured that their's is to be the next GREAT EMPIRE, which is to hold sway over all the earth.

Back to the creation.

In tracing the history of this nation and people, then, we shall be obliged to go back even to the creation, to understand how they came to be; to notice their position and to consider God's dealings with them, onward, from that time to the present. Then we shall be prepared to appreciate their prospect in relation to the COMING KINGDOM.

Man.

A help meet, woman.

After God had "created the heavens and the earth,' He created "man in His own image;" and then, for the man, He created a "helpmeet, who was called "woman;" "male and female created he them," and to them He gave

Dominion given.

"*dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and *over all the earth*, and over every creeping thing that creepeth upon the earth."

Kingdom established Under God

Thus a kingdom was established upon the earth, and man was given dominion under the jurisdiction of God; to be regulated by his authority and discipline.

Garden planted.

God "planted a garden eastward in Eden, and there he put the man whom he had formed," and to whom He had thus given dominion; so placing Adam and Eve in the most desirable position possible.

Desirable position.

The earth.

The earth beneath their feet was robed in unmarred

Beauty. Trees. Fruit. Tree of life.

beauty; the numerous trees of that Eden garden were laden with fruit, which was pleasant to the sight and good for food; and "the tree of life" was there, to perpetuate their existence as long as they had access to it.

Something more, necessary.

But something more than pleasant surroundings were necessary to make them happy, and to place them where they could appreciate and enjoy what God had provided for them.

These beings' intelligence.

These beings were created with a higher degree of intelligence, and a greater capacity for enjoyment, than the beasts, over which they were given dominion. But, before that intelligence could shine in its brightness, and that capacity for enjoyment be filled, they must have the opportunity to develop character; for, when first created, Adam and Eve were characterless. They were neither good nor bad, having never done a good act nor a bad one. In order to occupy the high and noble position which God designed they should, they must develop a good and substantial character; and, for that purpose, the opportunity to develop such a character must be given them. Such an opportunity could only be given them through the discipline and regulation of law; and so God, their Creator, gave them a law by which to regulate them; and by that law they were held amenable to Him, who had a right to control the work of His own hands in a manner in harmony with the nature of His works.

Character. Character less. Neither good nor bad. Opportunity to develope. Discipline of law.

The proclamation of the law. Opportunity to violate it. Power of choice.

The proclamation of the law unavoidably created the opportunity to violate it; and thus Adam and his helpmeet were placed in a position to choose between right and wrong, and were given the opportunity to obey or disobey, and thus to develop a character, good or bad, as they might choose.

The law simple.

The law by which God arranged to discipline them was very simple in its requirements, and yet sufficient to test their obedience and to develop their character.

Restricted. One tree forbidden.

He only restricted them concerning one tree of the garden,—the tree of knowledge of good and evil,—while he gave them free access to every other.

A penalty necessary.

When the law concerning this tree was proclaimed, a penalty was attached to it, to give it strength, for a law without a penalty, is powerless.

Therefore, God proclaimed this law and declared its penalty in the following language:—

Text of the law.

"Of every tree of the garden thou mayest freely eat:

"But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof *thou shalt surely die.*"

The penalty.

Man's position.

With this law and its penalty before him, man understood the will of his Creator, and the results to himself, if he should transgress.

Obey and live; disobey and die.

He could obey the requirements of the law and *live*, or he could disobey and *die*.

Adam breaks the law.

But Adam chose rather to break the law than to keep it.

The woman beguiled.

The serpent beguiled the woman, and she ate of the forbidden fruit, and then she gave to her husband, and he ate of it, in violation of the law of God.

Adam eats, unbeguiled

By this means he lost his dominion and his life.

Loses dominion and life.

So God took away the dominion and cursed the territory over which man had ruled, saying—

The earth cursed.

"Cursed be the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life.

"Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field."

Beauty marred.

Thus earth's beauty became marred, and its glory became dimmed; thorns and thistles began to grow, and from that time the earth has been groaning under the curse.

Men's governments.

After sin and *rebellion* had thus been introduced into the world, men began to establish governments for themselves, led on by Nimrod, whose name in Hebrew *means*, TO REBEL; and the history of human governments has been continued to the present, during which time, as we have seen, FOUR GREAT EMPIRES have held sway over all others, as they have existed in the consecutive order in which we have considered them.

Their four empires.

But notwithstanding the efforts of men to control the

God's grand object.

affairs of this world, God has never for one moment lost sight of the grand object which he had in creating the world, and in giving man dominion upon the earth; and notwithstanding that he took away the dominion, and cursed the earth, he has kept the fact prominent that the *lost dominion* would be restored, and a kingdom would finally be established in harmony with his will, and which should "stand forever."

Lost dominion to be restored.

Provision

He therefore provided for the restoration of the kingdom and dominion.

To annul the serpent's work.

The serpent had spoiled man's right to it; but God, to annul the effects of this work of the serpent, provided for his final destruction, and thereby to lift the encumbrance-curse from the dominion.

God's declaration

He therefore declared that "the seed of the woman" *should* "bruise" *the head of the serpent;* and thus he designated ONE who should triumph over the serpent and restore the lost dominion.

Gloom lighted.

This lighted up the gloom, and gave to those who were willing to believe in the promised Seed, an opportunity to thus prepare for an inheritance in the restored dominion.

Special people.

From that time onward God had a special people, whose interests were involved in that inheritance, and whose faith grasped that promised delivering Seed.

His special care.

Genealogy of the seed

God had a special care of this people and preserved them, keeping even the genealogy of the promised Seed distinct until that Seed was born.

This line of genealogy is given from Adam to Noah, through the first-born sons, as follows:—

From Adam to Noah.

ADAM, SETH, [Cain having been set aside,] ENOS, CAINAN, MAHALALEEL, JARED, ENOCH, METHUSELAH, LAMECH, and NOAH.

1656 years.

This genealogical line extends over a period of *sixteen hundred and fifty six years*, from the creation to the flood.

After that terrible judgment had swept the inhabitants of earth from off its face, except Noah, and his three sons with their wives, who were saved in the ark, we have this line of genealogy continued onward until another impor-

Genealogy continued to the call of Abraham.

tant epoch in the history of this people is reached at the call of Abraham, when the promise concerning the Seed was renewed.

The line.

The names through which the line of the Seed is preserved to that time are;

"NOAH, SHEM, ARPHAXED, SELAH, EBER, PELEG, REUBEN, SERUG, NAHOR, TERAH and ABRAHAM.

Abraham's birth-place

Abraham was born in "UR of the Chaldees," and after a time God called him to go out from that land, and promised him special blessing, saying:

Called.

God's direction.

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee;

Promises.

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

"And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." (Gen. 12: 1–3.)

The call heeded.

This son of Terah heeded the call; and grasping the promised blessing by faith, he went out.

Reaches Canaan.

He journeyed under the direction of God, until he finally came into the land of Canaan, where he arrived in the seventy-fifth year of his age, being accompanied by his nephew, Lot.

The Lord appears.

When Abraham had reached the land of Canaan, "The Lord appeared unto" *him*, "and said:"—

The promise.

"UNTO THY SEED WILL I GIVE THIS LAND."

No seed.

Builds an altar.

This promise was made to Abraham when he had no seed; but he "believed God," "and there he builded an altar unto the Lord."

Goes to Egypt.

After this, Abraham journeyed towards the south, and went into Egypt; but after a time he returned; and entering again into the land of Canaan, he proceeded "unto the place of the altar which he had made there at the first; and there" *he* "called on the name of the Lord."

Returns.

The herdsmen's troubles and separation.

Soon after he returned to Canaan, there began to be strife between the herdmen of Abraham and Lot concerning their cattle and pasturage, which made it necessary

that they separate, when Abraham gave Lot his choice which way to go, pledging himself to go in the opposite direction.

God appears again.

When the separation had been effected, God appeared again unto Abraham and made him another promise, covering more ground than the first one covered, saying: —

Second promise.

"Lift up *now* thine eyes, and look from the place where thou art, *northward*, and *southward*, and *eastward*, and *westward;*

"FOR ALL THE LAND WHICH THOU SEEST, TO THEE WILL I GIVE IT, AND TO THY SEED, FOR EVER."

"And I will make thy seed as the dust of the earth; . . .

"*Arise*, walk through the land, in the length of it and in the breadth of it; *for* I WILL GIVE IT UNTO THEE.

"Then Abraham removed his tent and came and dwelt in the plain of Mamre, which is in Hebron, and built *there* an altar unto the Lord."

Another altar.

Twenty-five years after Abraham first entered the land of Canaan, and had received the promise concerning his seed, a son was born to him, whom he called ISAAC; and God said to Abraham, on the birth of that son,—

Isaac born.

God's statement.

"IN ISAAC SHALL THY SEED BE CALLED."

Abraham's descendants in bondage.

About two hundred years after that time, the descendants of Abraham, through Isaac, were found in Egypt, in bondage.

Delivered.

After years of servitude under task-masters, God delivered them by Moses, who led them across the western arm of the Red sea, now known as the Gulf of Suez. Its waters dividing, to let them pass, they came to Mount Sinai, where they received the Law, by which they were, from that time, to be governed. They then wandered *forty years* in the wilderness, and finally came in from the east, across the river Jordan, into the land of Canaan, to inherit it, as God had promised.

The Law at Sinai.

40 years in the Wilderness.

Enters Canaan.

The land divided.

The land was divided to them by lot, according to the twelve tribes.

Judges, 450 years.

For about *four hundred and fifty years* after this people

Clamor for a king.

thus entered the land of Canaan, they were ruled by judges; after which they began to clamor for a king, that they might be like other nations; and God gave them

Saul; reigns 40 years.

SAUL, who reigned forty years. God then removed Saul,

Removed. David.

and placed another king in his stead, — DAVID, a man of

Throne in David's name.

his own choice, — and thus established a permanent kingdom among his people, fixing the throne in the name of DAVID, saying unto him: —

"Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." (2 Sam. 7: 16.)

David, 7 years in Hebron.

DAVID reigned seven years in Hebron, and then the city

33 years in Jerusalem.

of Jerusalem became the grand capital of this Davidic Kingdom; and David reigned in *that* city *thirty-three years*, — his entire reign covering *forty years*, — when he died, and his son Solomon succeeded to the throne.

Solomon, 40 years.

SOLOMON reigned *forty years*, and was succeeded by his son Rehoboam.

Rehoboam

REHOBOAM was soon involved in trouble because of

Jeroboam.

JEROBOAM, the son of Nebat, Solomon's servant, who "was

A mighty man.

a mighty man of valor," and who used his *might* and his *valor* against Rehoboam, the son of Solomon.

Separate kingdom.

He led off the majority of the people of Israel, and set up a separate kingdom at Samaria, leaving only the tribe of Judah under Rehoboam, in Jerusalem, and from that

Two kingdoms, 250 years.

time onward, for over *two hundred and fifty years*, there were two kingdoms among this people—THE KINGDOM OF JUDAH, AND THE KINGDOM OF ISRAEL.

Tribe of Judah.

The tribe of Judah being left in Jerusalem, the royal

Royal line continued.

line of David was continued upon the throne in that city, until *twenty* rulers had occupied that imperial seat after the division was effected.

Rehoboam 17 years.

REHOBOAM, the son of Solomon, reigned *seventeen* years in Jerusalem, and was succeeded by his son Abijah.

Abijah, 3 years.

ABIJAH reigned *three* years, and was succeeded by Asa.

Asa, 41 years.

ASA reigned *forty-one* years, and was followed by Jehoshaphat.

Jehoshaphat, 25 years. JEHOSHAPHAT occupied the throne *twenty-five* years, and was succeeded by Jehoram.

Jehoram, 8 years. JEHORAM reigned *eight* years, and was succeeded by Abaziah.

Ahaziah, 1 year. AHAZIAH continued on the throne only *one* year, when he was killed, and Athaliah, the widow of Jehoram and daughter of Ahab, king of Israel, usurped the throne.

Athaliah, 6 years. ATHALIAH continued to exercise her usurped authority *six* years, having made an effort to destroy all the members of the royal family; but one, Joash, was preserved to succeed her, and continue the line of David.

Joash, 40 years. JOASH reigned *forty* years, and was followed by Amaziah.

Amaziah, 52 years. AMAZIAH reigned *twenty-nine* years, and was succeeded by Azariah.

Azariah, 29 years. AZARIAH continued upon the throne *fifty-two* years, and was followed by Jotham.

Jotham, 16 years. JOTHAM reigned *sixteen* years, and was succeeded by Ahaz.

Ahaz, 16 years. AHAZ occupied the imperial seat *sixteen* years, and was succeeded by Hezekiah.

Hezekiah, 29 years. HEZEKIAH reigned *twenty-nine* years, and was followed by Manasseh.

Manasseh, 55 years. MANASSEH reigned *fifty-five* years, and was succeeded by Amon.

Amon, 2 years. AMON reigned *two* years, and was followed by Josiah.

Josiah, 31 years. JOSIAH reigned *thirty-one* years, and was succeeded by Jehoahaz.

Jehoahaz, 3 months. JEHOAHAZ only reigned *three months*, when he was followed by Jehoiakim.

Jehoiakim 11 years. JEHOIAKIM reigned *eleven* years, and was succeeded by Jehoiachin.

Jehoiachin 3 months. JEHOIACHIN reigned *three months* only, when he was removed, and Zedekiah succeeded to the throne.

Zedekiah, 11 years. ZEDEKIAH reigned *eleven years three months* and *nine days*, when he was taken prisoner by the forces of Nebuchadnezzar, king of Babylon.

Finally his eyes were put out, by order of that king, and

he was carried, a poor, blind captive, to Babylon, where many others of the Jews had been carried before, and there he remained until his death.

Line of kings ends.

Thus ended the line of kings on the throne of David.

God announces a king.

But before that wicked king, Zedekiah, stepped down from that throne, God announced the king who should finally occupy the throne as the legal heir, and who should reign by right upon it. He therefore sent his prophet, Ezekiel, to Zedekiah, with a message concerning the throne he was about to vacate.

Prophet sent to Zedekiah.

The prophet thus addressed him who had degraded the throne :—

The official announcement.

"And thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end;

"Thus saith the Lord God; Remove the diadem and take off the crown; this shall not be the same; exalt him that is low and abase him that is high.

"I will overturn, overturn, overturn it, and it shall be no more, until He come whose right it is; and I will give it to Him."

From that time onward, during the history of the Babylonian, the Medo-Persian, and the Grecian Empires, no heir appeared to claim the throne of David.

Jerusalem destroyed.

When the reign of Zedekiah ended, Jerusalem was destroyed; and that capital city remained in desolation while the Jews were in captivity in Babylon.

70 years' bondage ends.

Edict of Cyrus.

The Jews return.

Temple and city rebuilt.

Finally the *seventy years* of bondage ended; and Cyrus, at the head of the Medo-Persian Empire, issued his famous edict, by which these people were permitted to go back to Jerusalem and build up their city; and they went back, under the leadership of Zerubbabel, a crownless prince of the royal, Davidic line, and commenced the work.

No king.

After much opposition and difficulty they succeeded in building up the temple and the city; but they had no king to reign over them, on the throne of David; and we trace the history of this kingless people onward, in connection with their city and government, to the time of the establishment of the Roman Empire in its glory, before the an-

History onward to the Roman empire.

No heir appears.

nouncement is made that the long-promised Heir to David's throne had appeared.

Genealogy continued.

But during all these years the people existed, and the line of genealogy was continued so distinctly that if one claimed that vacant throne it could be easily proved whether he was in the line, and thereby the heir, or whether he was an impostor.

One claims the throne.

Finally, ONE *did appear* to *claim this throne of David.*

Angel sent to a virgin.

When the FOURTH Great Empire of the World had been established, in the days of CÆSAR AUGUSTUS, the first Roman Emperor, an angel appeared unto a virgin of the royal line of David, and said unto her:

His announcement.

"Behold, thou shalt conceive . . . and bring forth a son, and shalt call his name JESUS.

"HE SHALL BE GREAT, and shall be called the SON OF THE HIGHEST; and the LORD GOD SHALL GIVE UNTO HIM THE THRONE OF HIS FATHER DAVID;

"AND HE SHALL REIGN OVER THE HOUSE OF JACOB FOREVER; AND OF HIS KINGDOM THERE SHALL BE NO END."

Begotten of the Spirit.

This One, whose birth the angel thus announced to that virgin, Mary, was to be "begotten by the Holy Ghost."

Bethlehem

Time passed on, and finally Mary, and Joseph her husband, who had taken her to be his wife, went up to Bethlehem to be enrolled for taxation, according to the "decree of Cæsar Augustus," and there, in that city, in a stable, Mary brought forth her first-born son, and called his name

Jesus.

JESUS.

Proclaimed to shepherds.

His birth was proclaimed to shepherds by an angel, who "came upon them" as they were watching their flocks by night, on the plains of Bethlehem, and said:—

The angel's message.

"Behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day, in the city of David, a Saviour, who is CHRIST, THE LORD.

"And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying:—

"Glory to God in the highest, and on earth peace and good will to men."

The shepherds' visit to Bethlehem

When this wonderful scene was over, and the Angelic host had retired, the shepherds hastily came to Bethlehem, that city where David also had been born, and where the horn of oil had been poured on the head of that shepherd-boy, when God chose him to be the king of his people, and in whose name that throne was established which had so long been without an occupant.

Find the babe.

When those men, who were of the same occupation as David himself had been, reached the city, they "found Joseph and Mary, and the babe lying in a manger," and declared what was told them by the angel concerning this child.

Wise men.

After this: "There came wise men from the east to Jerusalem,

Their inquiry.

"Saying, Where is he that is born KING OF THE JEWS? for we have seen his star in the east, and are come to worship him."

Herod troubled.

This inquiry of the wise men troubled Herod, the Roman ruler of Judea; and knowing that the Jews claimed to be expecting a king, he "gathered all the chief priests and

His demands.

scribes of the people together," and "demanded of them where the Christ" — their expected king — *was to* "*be* born."

Their answer.

"And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet,

The prophecy.

"And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel."

Herod interviews the wise men.

Then Herod "called the wise men," and interviewed them concerning "what time" that *signal* "star appeared."

Sends them to Bethlehem

"And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

Desire to worship.

This expressed desire of Herod to worship the King of

Feigned.

the Jews, was feigned; but the wise men departed in pursuit of the star-heralded child, the heir to David's throne; and that star-herald and guide, which they had seen "in the east, went before them, till it came and stood over where the young child was;" and thus the place of his residence was pointed out.

The wise men find the child.

The wise men entered the house, where "they saw the young child, with Mary his mother." And they "worshipped him."

Warned not to return.

These wise men "being warned of God in a dream that they should not return to Herod," "departed to their own country another way."

Joseph warned.

And then the "angel of the Lord" appeared to Joseph in a dream," and commanded him to "take the young child and his mother and flee into Egypt," "for Herod," he said, would "*seek* the young child to destroy him;" and Joseph did as the angel directed.

Herod seeks the child's life.

Herod *did* seek to destroy Jesus; and, in order to remove that *Heir* to the Davidic throne, he "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men."

Jesus' age.

Jesus must therefore have been nearly *two years old* when Herod sought his life; but that precious life was preserved, and that "Prince of the House of David" grew to manhood, and finally entered Jerusalem to claim the throne to which he was the legal heir.

His life preserved.

His manhood.

Claims the throne.

Baptized.

This heir-apparent *first appeared* on the banks of the River Jordan, where John, his special messenger, was engaged in proclaiming the kingdom "*at hand*" and in baptizing the people, and was himself buried beneath the waters of that river by the hands of "THE BAPTIST."

Spirit of God descends upon him.

When Jesus was thus baptized, he "went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."

And "a voice from heaven" *said:*

Voice from heaven.

"THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED."

Jesus anointed. The Christ

Thus Jesus was anointed and became THE CHRIST—THE CHRISTOS—*The Anointed One.*

Enters Jerusalem

As the legal and anointed heir to David's throne, JESUS CHRIST at length entered Jerusalem and asserted his claim to the kingless throne.

His royal majesty.

He came thus in royal majesty, riding upon an ass' colt; and, as he advanced towards that capital of David's kingdom,

Attended with honors.

"Many spread their garments in the way; and others cut down branches off the trees and strawed them in the way."

The shouts of the people.

"And they that went before and they that followed cried, saying:

"HOSANNA TO THE SON OF DAVID—BLESSED IS THE KING OF ISRAEL THAT COMETH IN THE NAME OF THE LORD."

"BLESSED BE THE KINGDOM OF OUR FATHER DAVID,—THAT COMETH IN THE NAME OF THE LORD; HOSANNA IN THE HIGHEST."

"And when he was come into Jerusalem, all the city was moved, saying:

The question.

"WHO IS THIS?"

They recognized the royalty, beheld the kingly majesty, and understood the ceremony, and that thus one had come claiming heirship to the long-vacant throne; but they were not willing to receive him, and to allow the coronation to take place; and so they said: "Who is this?"

Refused to recognize him.

As though they would say: Here cometh a king; but *who is he?* We do not recognize him. He has no claim to David's throne. He is not "The king of the Jews."

Jesus weeps over the city.

Jesus knew that they would thus question his authority, and set aside his claim; and because of this he had wept as he came in sight of the city, and said:

"If thou hadst known, even thou at least, in this thy day, the things which belong unto thy peace!"

Ignorance.

But they were ignorant, notwithstanding the prophets had declared that their king should come in the very

The prophecy fulfilled.

manner Jesus thus came; for the prophet had said to them: "Behold thy king cometh unto thee, meek, and sitting upon an ass, a colt the foal of an ass." And so had answered their question, "Who is this?" long before it was asked.

His genealogy easily traced.

And, as he was of the royal line of David, his genealogy could be easily traced back to that head, in whose name the throne had been established.

Mary.

Joseph.

Mary, the mother of him who had thus come to claim the throne, was a direct descendant from David; and Joseph, his *supposed* father, was a direct descendant from David, and the genealogy of both Mary and Joseph is preserved; that of one being given by Matthew, and the other by Luke.

Their genealogy.

Through Solomon and Nathan.

By this genealogy, we are informed that one of them descended from David, through Solomon, and the other from David, through Nathan.

As Mary and Joseph finally united as husband and wife, Joseph's name, as the husband, is given at the end of each of these genealogical lines, according to Jewish custom in giving genealogy. Hence it was an easy matter for them to trace the genealogy of Mary's Son back to David, and to know that he was entitled to the throne.

Jesus justified in claiming the throne.

Cold reception.

Kingly authority displayed.

Jesus, the Christ, therefore, was justified in claiming the throne of David; and notwithstanding the questioning of the Jews and their cold reception of his Royal Majesty, he displayed something of his kingly authority as he thus entered Jerusalem; for he went into the temple of God, where he found those who were engaged in brokerage, in buying and selling, and making it a market, thus desecrating that sacred place of worship, "and" "He . . . overthrew the tables of the money-changers, and the seats of them that sold doves;

"And said unto them: It is written, My house shall be called a house of prayer; but ye have made it a den of thieves;

"And . . . he made a scourge of small cords and drove them all out of the temple.

"And he said to them that sold doves, *Take these things hence;* make not my Father's house a house of merchandise."

Its effect.

But "when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying,

"HOSANNA TO THE SON OF DAVID; they were sore displeased;" and they said unto him: —

A sign desired.

"What *sign* shewest thou unto us, seeing that thou doest these things?"

Challenge.

Thus they continued to question his right, and challenged him who was environed about with God's prophetic word, and whose lineage extended back to David, to produce evidence that he had authority to do these things, requiring a special *sign* to convince them.

Abundant proof.

He knew that they had abundant proof of his right to the throne; and yet, in answer to their question, *he* challenged *them*, saying, "Destroy this temple," "and in three days I will raise it up." It was the *sign*, and the *only* sign that should be given unto them,—the sign of Jonah.

Challenge in return.

Manifestation of power.

But he did not wait for them to accept the challenge before he manifested his power in performing miracles, and in doing many mighty works; and yet they would not believe on him, nor consent to his coronation.

When thus rejected, Jesus said unto them:

Jesus' question.

"Did ye never read in the Scriptures: The stone which the builders *rejected*, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes?

His statement.

"Therefore I say unto you: The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Those who fall on the stone. Those on whom it falls.

"And whosoever shall fall on this *stone* shall be broken: but on whomsoever it shall fall, it will grind him to powder."

The Jew-nation-builders "*rejected*" the stone, and falling upon it were broken, as a nation; and from that time,

Kingdom given to another nation.

The Kingdom of God, represented by the stone, was "taken from them and given to a nation bringing forth the fruits thereof;" and since that time all people who have been willing to identify themselves with that stone-represented kingdom, by becoming loyal to the King, have had the privilege of doing so, and thereby they become the nation bringing forth those "fruits;" but upon those who refuse to identify themselves with it, the stone is to fall at last, and "GRIND THEM TO POWDER."

That nation.

Jesus not frustrated.

Jesus Christ was not to be frustrated in his plans, nor prevented from occupying the throne, by the works of men.

His responsibility. Destined to triumph.

He was the long-promised Seed, and the one upon whom rested the responsibility of restoring the lost dominion; and, though rejected by the Jews, he was destined to triumph at last, and to sway the sceptre of A KINGDOM THAT SHOULD STAND FOREVER.

Seed of the woman. Christ that seed.

God had said that the seed of the woman should bruise the head of the serpent; and Jesus Christ was that *Seed;* begotten by the Holy Ghost, and born of the virgin Mary;

His work to be traced.

and we are prepared to trace him in his work, as he spoils the serpent's power, and opens the way to restore the long-lost dominion; for he not only appeared as the heir to the throne of David, but also as the Seed, through whom all families of the earth should be blessed, and as the heir to the first dominion; and, though the Jews had the power to reject him as *their king*, they could not affect his right to that first dominion, and to the throne of David.

His right to the first dominion.

What the prophet had said.

The prophet had said, in proof of this:—

"And thou, O TOWER OF THE FLOCK, the stronghold of the daughter of Zion, UNTO THEE SHALL IT COME, EVEN THE FIRST DOMINION; THE KINGDOM SHALL COME TO THE DAUGHTER OF JERUSALEM."

Jesus, the seed and heir. A work.

Jesus Christ, as the seed of the woman, and heir to the throne of David, had a work to perform before he could occupy the throne and sway the sceptre over all nations, and over his own people.

The broken law

As we have seen, the law of God had been broken, and

Death. Earth cursed. God's law vindicated. Sin removed. The curse. This work.

man had become a sinner; death had followed as the result, and the territory of the dominion had been cursed; therefore that law must be kept, and God's justice vindicated; the sin which broke up the harmony and made void the title to the dominion must be removed; the power of death, its penalty, must be broken, and the incumbrance-curse must be lifted from the earth, before he could stand in the glory of his dominion,—the first dominion restored; and we proceed to consider this work, and the process by which it is accomplished.

First, Christ must keep the law. The law of the first dominion.

First:—Christ must keep the law, "magnify" it, "and make it honorable," and so elevate it to its proper place and authority. Not the law of the Ten Commandments, but the broken law of the first dominion, and by the breaking of which that dominion was lost.

Adam, in breaking that law, had made it appear that God had been unjust; that He had given man a law which was too rigid, and which it was impossible for him to keep, and then punished him for breaking it.

The law disapproved. The result.

Therefore the law had been disapproved, and made to appear to be dishonorable, and all the responsibility of the transgression was thrown back upon God, unless one could be found who should vindicate the justice of the law, and prove the condemnation of the transgressor to be just.

Jesus must approve it. Must triumph. His first work.

Jesus, therefore, must accomplish this, or he could never restore the lost dominion; and in doing it he must triumph over Satan, the arch-traitor, who had tempted Adam and Eve to transgress; and this was the first work of Jesus, when he came to years of his manhood.

Led into the wilderness

After being baptized of John in the Jordan, he "was led by the Spirit into the wilderness, to be tempted"—or tested—"of the Devil;" and the first temptation brought upon him was of the same nature as that brought upon Adam in the garden of Eden, when he yielded and broke the law, which was to eat, contrary to God's command.

Forty days' fast. Hungered.

Jesus "fasted *forty* days and *forty* nights," and "he was afterward an hungered," and his whole being demanded food.

Then "the tempter came to him," and said: —

The tempter's suggestion

"If thou be the Son of God, command that these stones be made bread," thus tempting Him to *eat;* just as the serpent had tempted Adam in the garden, in the first dominion; but this temptation was under much more trying circumstances than that of Adam, for Adam was not hungry, that he needed to eat of the forbidden fruit, to satisfy the demands of nature. He had enough without it; but *Jesus was hungry* and there was *no food* to supply *His need*, unless he *did* "make it" of "stones," which he had power to do, as the SON OF GOD, which the Devil knew; but if he did it at the suggestion of the tempter, and ate under such circumstances, he would fail to keep the law, which had thus been broken in the first place.

Trying circumstances.

Adam not hungry.

Jesus' position.

Meets the tempter.

But he did not do it: he met the tempter with the word of God, saying: —

"It is written: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Satan baffled.

Baffled in his efforts in this direction, Satan thought he would try *his* art at quoting Scripture, and thereby accomplish his design.

Tries his art.

"The Devil can quote Scripture; but he always quotes it out of place" in order to lead people astray. He therefore took Jesus "into the holy city," and placing "him on a pinnacle of the temple," said to "him, If thou be the Son of God, cast thyself down: *for it is written*," — as though he would say, Thou art very careful to respect what "*is written*," — now "cast thyself down, *for it is written*, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

On the pinnacle of the temple.

The tempter's command.

Jesus meets him again.

But Jesus knew that these words were *not* "written" to sustain *him* in obeying the Devil, and he therefore met him with another statement of what *is written*, which frustrated the scheme of the tempter; and he said again: "*It is written*, Thou shall not tempt the Lord thy God."

"Then the Devil" — still bent upon the overthrow of the Great Restorer — "took him up into an exceeding high

Offers another temptation

mountain, and showed him all the kingdoms of the world, and the glory of them, and then he said to that Heir of David's throne, and Restorer of the lost dominion: —

"All *these things will I give thee*, if thou wilt fall down and worship me."

But while Jesus was interested to establish a kingdom, and to exercise authority over all nations, he did not propose to reign as vassal to the Devil, as all the monarchs of earth had done. He therefore said: "Get thee hence, Satan; for *it is written*, Thou shalt worship the Lord thy God, and *him only* shalt thou serve."

Jesus bids Satan depart.

He leaves him.

Then the Devil, the vanquished claimant of the throne of the first dominion, left him, and Jesus said afterward, concerning him: "The *prince of this world* cometh, and findeth nothing in me."

Jesus triumphs.

Thus he triumphed over the tempter, and kept the law, magnified, and made it honorable, and proved that man was justly condemned, and also, in due time, that the *penalty*, death, properly held the man as its victim.

The next thing to be done.

The next thing to be done in order to restore the lost dominion was to remove the sin by which the title had been destroyed, and the whole race had been brought under the power of it.

The most touching work.

This brings us to the most touchingly interesting part of this work.

Race Doomed.

Life had been forfeited on account of sin, and all the race of man was doomed to death, because of that *first* transgression; for, "As by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned."

Original sin, and its penalty.

Therefore, the *original sin* and its penalty must be removed from the race, or none could prepare for citizenship in the dominion restored; and the responsibility of accomplishing this work was upon Jesus.

A remedy for sin, and how provided.

He must provide a remedy for the sin, and suffer the penalty which was upon the race; and the time finally came when what had been represented by types and ceremonies, symbols and sacrifices, must be accomplished, and

fulfilled in him. As life had been forfeited by sin, and "The life of the flesh was in the blood;" therefore life, by the shedding of blood, by violent death, must be sacrificed, in order to satisfy the demands of the law, and open the way for the remission of sin; and no blood—or life—could be sufficient but the blood-life which flowed in the veins of Him who had kept the law and made it honorable; for He had righteousness above the race.

Jesus with his disciples. The passover.

Before making the demanded sacrifice, Jesus gathered with his disciples into an upper room, to eat the feast of the passover,—that feast which represented the great sacrifice he was about to make.

The Lord's supper. Gethsemane.

After the passover, which had been instituted to prefigure him as OUR PASSOVER, he instituted what has been observed by his people since as the LORD'S SUPPER, and then "went out" . . . "unto a place called Gethsemane." There the burden of his mighty work "began" to press upon him, and he said to those who were with him:—

Sorrow.

"*My soul is exceeding sorrowful, even unto death.*"

He then went forward a little farther and prostrated himself before God, and there, in the midnight hour, he prayed, saying:

Agonizing prayer.

"O MY FATHER, IF IT BE POSSIBLE, LET THIS CUP PASS FROM ME."

Three times he thus cried; and, so great was his agony that "His sweat was, as it were, great drops of blood, falling down to the ground."

Shrinking from the bitter cup.

Thus he shrank from the bitterness of the cup which he had prayed might *pass;* but after all he was able to say:

Submission.

"Nevertheless, not my will but thine be done;" and being strengthened by an angel, he went forth from that garden to drink the cup to its bitter dregs.

But of what did the bitterness of that cup, which caused him such intense agony, consist?

Question.

Was it physical suffering alone which constituted that bitterness from which he shrank, and thus agonized to be delivered?

Answer.

No; the physical suffering of that ONE who was finally

nailed to the cross, was but a *small part* of his burden and sorrow.

He was not of less courage than a martyr, and his martyr-friends have met death undismayed.

His burden and responsibility.

There was more than this to make *his* "*soul* sorrowful;" the burden of the sins of the whole world rested upon him, and the awful responsibility of assuming to open a way out of the terrible condition into which the race had fallen on account of sin, was also upon him; and he must open a way, or failure and eternal ruin must result.

Our iniquities.

Bears our griefs.

"On him" was "laid the iniquity of us all;" and he, that sinless ONE, *bore* "our griefs and carried our sorrows," and felt that he must provide a remedy sufficient to atone for all, by *bearing* "our sins in his own body on the tree."

Mental agony.

Mingled bitterness.

This terrible weight of responsibility produced a mental agony which was more bitter than the bitterness of physical suffering; therefore a mingled bitterness of physical pain and mental agony was in that cup from which he shrank, but which he consented to drink, that a world of lost men might be benefited, and given the opportunity to live finally in the Restored Dominion.

His betrayal.

As that burdened, suffering ONE came forth from his retreat in the garden where he had thus agonizingly prayed, he was betrayed into the hands of those who hated him, and had refused to own him as their king; and he

Before the high priest

was then arraigned before the High Priest, where the scribes and elders had assembled. They had succeeded in finding two men who, to condemn him, were ready to take a false oath; for those Jews, having rejected Christ and called him an impostor, wished to rid the country entirely of him.

False witnesses.

The two false witnesses stated that:

Their testimony.

"This fellow said, I am able to destroy the temple of God, and to build it in three days,"—thus misconstruing his words.

Received by the Court.

That court received this false testimony, and the high priest arose and said to Jesus:—

Jesus questioned

"What is it which these witness against thee?"

Refuses to answer.

But Jesus refused to answer.

Then the high priest said to him: —

Placed under oath

"I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God," — thus placing him under oath to state the truth, concerning his claim to be the anointed heir to David's throne, and to make him guilty of perjury and blasphemy, unless he recanted from his former position and declarations.

His position.

But the royal Heir was undaunted; and, respecting the oath, said, in his dignity, to that crownless leader of the Jews: —

His statements

"Thou hast said: nevertheless I say unto you: —

Reference to prophecy.

"Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven;" thus reminding his opposers of that which was written in the prophecy of Daniel concerning the ONE whom they had rejected, and were seeking to destroy; for that prophet had said: —

That prophecy quoted.

"I saw in the night visions, and, behold, one like the SON OF MAN came *with the clouds of heaven*, and came to the Ancient of days, and they brought him near before him.

"And there was given him DOMINION AND GLORY AND A KINGDOM, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7: 13, 14.)

Familiar.

This prophecy was familiar to the High Priest; but for Jesus to thus apply it, as he properly did, *to himself*, was more than that Pontiff could endure. He therefore rent his clothes, and said to that jury before whom Jesus was being tried: —

The Pontiff's course.

Appeals to the jury.

"He hath spoken blasphemy;

"What further need have we of witnesses?

"Behold now ye have heard his blasphemy."

As though he had said: Ye know the requirements of our law, concerning one who blasphemeth; now,—

"What think ye?"—when they immediately brought in their verdict, saying: —

The verdict.

"HE IS GUILTY OF DEATH."

No power to execute.

But they had no power to execute him independent of the Roman government, as they were only tributary to that government. So they bound him and carried him to PONTIUS PILATE, the Roman governor, to *persuade him* to pronounce the sentence of death *upon the one who claimed to be their king.*

They carry Jesus to Pilate.

Their accusations.

They not only accused him of blasphemy, because of his claim to be THE CHRIST, but they accused him of treason against the Roman government, because of his claim to be a king over Judea, unappointed by Cæsar.

For they had said that, "Whosoever maketh *himself king* speaketh against Cæsar."

Jesus refuses to speak.

When Jesus was accused before Pilate, he refused to say anything in self-defence, which caused that governor to wonder; and being deeply and solemnly impressed with

Pilate's course.

the appearance of the accused ONE, Pilate sought to release him; but his malicious accusers were determined to accomplish their design, and to remove Jesus out of their

Course of the Jews.

way; so they clamored for his death, and said: —

"LET HIM BE CRUCIFIED!"—Let him suffer as a criminal foreigner.

Pilate's question.

But Pilate said: "Shall I crucify your king?" and they answered: —

Their reply

"WE HAVE NO KING BUT CÆSAR."

Thus they prevailed upon Cæsar's representative to sentence Jesus to be executed, *assuming all the responsibility of his execution* themselves; saying, as Pilate sought to rid

The responsibility of his blood.

himself of the responsibility of shedding the blood of that ONE, as he believed Jesus to be innocent, —

"HIS BLOOD BE ON US AND ON OUR CHILDREN!"

Jesus sentenced.

Then, to satisfy the Jews, Pilate scourged Jesus, and delivered him over to be crucified; and the soldiers, into

In the hands of the soldiers.

whose hands he was given, took him into the common hall, and took off his garments, and put on him a *scarlet robe*,

Derision. Mockery.

braided a crown of thorns and pressed it upon his brow, and placed a reed in his hand for a scepter, all in derision because of his claim to be a king; and they mocked him, saying: —

"HAIL, KING OF THE JEWS!"

Led away and crucified.

After thus ridiculing him, they led him away to the place of execution, where he was stretched upon the cross, and the nails were driven through his hands and his feet. Then that cross was raised and let fall into a place chiseled in the rock to receive it, thus wrenching and tearing the flesh of that suffering Son of God; and there, between two thieves, he hung, —

"Three dreadful hours in pain."

Derided. The malefactors.

He was derided and abused; and even one of the malefactors, in derision, challenged him to save himself and those who hung by his side. But the other, having repented of his sins, reproved his accomplice, and humbly appealed to Jesus for mercy; and, expressing confidence in that Royal Heir to David's throne, and Restorer of the lost Dominion, he earnestly cried: —

One appeals for mercy.

Asks to be remembered.

"LORD, remember *me* WHEN THOU COMEST INTO THY KINGDOM."

Jesus' compassion.

Jesus, having compassion on him, said: "I say unto thee to-day,"—*this day*, above all others,—*this day*, when my prospects for a kingdom are apparently blasted, even "*to-day*,"—under these most trying circumstances,—"I say unto thee," "thou shalt be with me in Paradise."

Thus that *dying* RESTORER and KING, pledged the *dying*, *penitent thief*, that, when Paradise should be restored, and his Everlasting Kingdom should be established, he should be there to enjoy it.

The moment of sacrifice.

Finally, the moment came when the sacrifice of life must be accomplished. But Jesus could not die and the face of his Father beam, in its brightness, upon him.

The Father turns away.

That Father must *turn away his face*, and *give up his Son to die*, or the required sacrifice *could not be made*. Therefore, when the awful moment came, God turned

away, and left His Beloved to fall under that penalty, which had held the race so long.

God thus gave up his Son to die for a lost race, and proved that *He* "so loved the world that He gave his only begotten Son; that whosoever believeth in Him might not perish, but have everlasting life."

This turning away of the Father, and the hiding of his face from his Son, to give the world a sacrifice for sin, caused Jesus more agony than all he suffered beside; and, as he thus drained from the cup of suffering its last bitter dregs, he cried aloud, in anguish:—

Jesus' cry.

"ELOI, ELOI, LAMA SABACHTHANI?"

"MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?"

As though he could bear everything else better than to have his Father turn away from him.

But all this suffering, and even his death, was essential for a lost race; and so he was forsaken of the Father, that a remedy for sin might be provided.

Jesus expires.

Jesus expired. "He poured out his soul unto death;" and thus a sacrifice was made by which "the sin of the world" was *taken* "away," and a "fountain" *was opened* "for sin and uncleanness," in which all might wash and be clean.

Crimson tide.

A remedy.

Therefore, in the rich crimson tide which flowed from his wounds, there is a remedy for sin; and all who will accept that blood, and depend on CHRIST for salvation, can be made pure, and be morally fitted for citizenship in the Everlasting Kingdom.

None can enter the kingdom without it.

Independent of that precious blood, not one person can ever "enter into the kingdom of God;" for, by it, the *sin* which first brought the curse upon the territory of the Dominion, and the death-penalty upon the race of its citizens, is removed; and all who have an inheritance in that Dominion restored, must accept the means by which that restoration is accomplished.

Not enough for him to die.

But it was not enough for Jesus to die, and by the "*shedding* of" his "blood" to provide the remedy for sin.

It would be useless to attempt to remove the sin and still leave Adam and his victimized race in death, under that penalty, which made them powerless to forsake the ways of sin and seek a better way.

Death reigns.

Death reigned because of sin; and in *its* dominion, the race was held in helplessness, — "without strength."

Adam and his race.

Adam, by his transgression, not only entailed sin upon his race, but brought *himself and his* race under the power of *death*, which tyrannically held them in its iron grasp.

Jesus must break the power of death.

So, in order to restore the lost dominion, Jesus must break the power of death, and liberate the captives, who who had been bound without individual responsibility, and thus reduced to strengthlessness, having no power to act for themselves, and before them no prospects but of the dark, gloomy prison-house of death; thus placing them in a position where they could act with reference to the provided sin-cure, and so decide whether they would accept of pardon and citizenship in the Restored Dominion.

When God said to Adam: "Thou shalt surely die," He did not say how long he should continue under that penalty. But when under the power of death, Adam and his posterity were powerless to extricate themselves from it, and therefore they must remain in its grasp forever, unless some one could be found to break that power, and deliver them. But, unless some one could be found strong enough to break death's bands, all would be lost.

Adam and his race under the penalty.

Strong one must be found.

Jesus strong enough.

Thoroughly prepared.

But Jesus, the crucified One, was strong enough for the work; and, though a victim of death himself, he was thoroughly prepared to extricate himself from death, and to bring back a lost race from its power.

Divinity and humanity.

Divinity and humanity being combined in him, he had been able to keep the broken law, and was in a position, though suffering apparent defeat, to achieve a grand victory.

First Adam.

Second Adam.

The *First* Adam broke the law, and the penalty held him and his race; but Jesus, the *Second* Adam, kept the law, and the penalty had no right to hold him, although it had seized him as its victim, and shut him up in the prison.

Not a transgressor. Numbered with them. Died a sacrifice.

He did not die a transgressor, although he was numbered with the transgressors, and died *as* one of the death-doomed race. But he died a sacrifice for sin, that the transgressors might be released from bondage, and given the opportunity to repent, with the assurance of pardon, and life eternal at last; and the same God who condemned Adam and his race to die, because of his offence, justified Jesus Christ and the race for whom he died, to live again, because of *his* righteousness.

Adam condemned. Christ justified.

God's justice still vindicated.

And the justice of God is still vindicated, in that He was as willing to release one from the penalty who had kept the law, as he had been to bring one under the penalty who had broken the law.

Jesus dead

Therefore, when Jesus had been dead three days and three nights, securely guarded in the tomb, God despatched a shining one from glory, who swiftly approached that prison-house of death, and rolled back the stone from its door, in the dignity of his angelic power, and quietly sat down upon it, to await the conquest of the Contestant for life.

Shining one dispatched

Jesus' resurrection.

Then Jesus, as a victor, arose, and majestically stepped forth from the tomb, never again to come under the tyrannizing power of death.

He had attacked the enemy in his own dominion, and vanquished him.

Leads captivity captive.

He therefore triumphed in his conquest, and "led captivity captive."

Old captive power. Jesus, master.

"The old captive power itself," being thus "taken captive," Jesus stood as the master of the situation, and could say: —

His declaration

"I AM HE THAT LIVETH AND WAS DEAD, and behold I am alive forevermore . , . and have the keys of hell"—*of hades, the grave*—"and of death."

Way open for a dead race to live

Through death, Jesus conquered him that had the power of death, and opened the way for a dead race to live again; and because of his resurrection the whole race has been released, and is to be raised from the dead, irrespective of individual work.

Scripture quotations

"For, as in Adam all die, even so in Christ shall all be made alive."

"As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life."

Solid foundation

Upon this solid foundation, the resurrection of Christ, and through him the resurrection of all the dead, rests all the opportunity for people to prepare for future existence.

The race being thus redeemed from Adam, and released from the power of the old penalty for sin, and placed upon

Firm foundation

a firm foundation, every individual is given the opportunity to become loyal to him, who has thus circumstanced them, and, through the righteousness of faith in his blood, they can prepare before they go into the grave for citizenship in the Kingdom, which is finally to be established.

Consequences of refusing Christ.

But if they refuse to thus prepare themselves and choose to reject the King, and to trample his blood under their feet, they cannot enter that kingdom, but must die again, — "*the second death.*"

Probation. Life and death.

Therefore, each person is placed on probation. Life and death are set before all; and those who choose to comply with the conditions of salvation, can live forever in the kingdom at last; and those who refuse to comply with

Second death.

those conditions, must die that "*second* death," which is the penalty for personal transgression, and thus they be forever shut out of the kingdom.

Day of Judgment.

Because of this arrangement, a day has been appointed in the which the world is to be judged in righteousness, when

The question of salvation settled.

the question is to be settled forever who is to be saved in the Kingdom of God, and who is to be forever shut out from that Holy Realm.

A special work of preparation.

This great plan having been completed, a special work was to be done to prepare a people for citizenship in the kingdom which was in prospect of establishment.

Left to Christ's followers.

This work of preparation was to be left mainly to those who had been associated with CHRIST while he tarried on the earth, and with their successors, until the time should come when the kingdom was to be established; and as he

A commission to ambassadors.

was to "go away" he gave them a commission, and appointed them as his ministers plenipotentiary, "ambassadors" of his court.

The text of that commission was: —

Text of the commission.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE, AND TEACH" — *disciple* — "ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST; TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU. HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED, AND HE THAT BELIEVETH NOT SHALL BE DAMNED."

Authority, and bill of instructions.

This was their authority and bill of instructions; and, contingent upon their faithful observance of, and obedience to these instructions, he said: —

A grand promise.

"AND LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD."

Personally away. Present by His Spirit.

He *was* to "go away," and yet to be "with" *them;* not *with them* by his *personal presence*, for he was *personally* to be away; but he was to "send the Comforter, the Spirit of truth," to "abide with" them continually; and thus He would "*be with*" *them* "by" his "Spirit," "unto the end of the world," although personally absent.

This commission the great authority.

This commission was, therefore, their great authority to "preach the gospel," and make disciples, or followers of Him who was their great Prince and Leader, that the hearts of the people might be turned away from that old rebellion, and from being the followers of Nimrod,—*the rebel*,—and *his* kingdom-builders, and become loyal to the true King and *his* Kingdom.

Its object.

Gospel.

Therefore this gospel which they were to preach was the —

Good news

"GOSPEL OF THE KINGDOM."

The kingdom; its nature, location, means of establishment.

Jesus had thus characterized it, because it was the *Good News* (as the word—*gospel*—signifies,) of the Kingdom, so, everything pertaining to the nature *of* this Kingdom, its location, the time and means of its establishment, and the manner in which people become qualified for citizens of it, and can be initiated into it, and thereby become fully

Manner of qualifying citizens.

established as the citizen-subjects of this great Ruler, — is called, the "Gospel of the Kingdom."

The Apostles recognize their ambassadorship.

The apostles recognized this ambassadorship, as is evident from the declaration of Paul, when he said: —

Paul's declaration of this fact quoted

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the *ministry of reconciliation;*

"To wit, that God was in Christ, *reconciling the world unto himself*, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

"Ambassadors for Christ."

"Now then, we are AMBASSADORS FOR CHRIST, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." (2 Cor. 5: 18–20.)

Heart estrangement.

The estrangement of the hearts of men from loyalty to God, made it necessary that, first of all, their *hearts* should be turned to Christ, and that he should "*rule in* their hearts;" and therefore, those to whom the ambassadors were to "go," must be instructed how to live with true loyalty to this God-begotten King, while they remained in this world surrounded by rebels; and finally, how they were to come to completeness of fitness for introduction into his Kingdom, by the marvellous methods of transformation, physically, — the resurrection, which he had devised and perfected.

To be turned to Christ.

Loyalty to Christ sought.

Jewish Theocracy broken.

That old Jewish Theocracy having been broken down by those Jew-rejectors of the Messiah, and of his claims upon them, the broad guage of *unwalled* privilege *was extended* to "*all* nations," the "middle wall of partition being broken down," — that "those afar off" — the *Gentiles* — and "those that were nigh" — *the Jews* — might alike — on the same terms — come and be reconciled to that *Messiah*, and so consent that he "*rule over* them" all; they being alike "made nigh" "by his blood."

Unwalled privilege.

Those "afar off," and "nigh"

All nations to be discipled.

And so all nations were to be discipled, baptized and taught "to observe all things whatsoever" Jesus had "commanded."

Two conditions of the kingdom.

There were two states or conditions of this Kingdom, into which the subjects were to be introduced.

The first, "this present world."

The *first* condition was "*in this present world*," when, as loyal subjects of the King, Jesus Christ, they were spiritually and morally to "walk in the newness of life," they being introduced into that state by faith in Christ, and by the initiatory rite of baptism.

The second condition, "the world to come."

The *second* condition was to be in "*the world to come*," when, as loyal subjects, they should morally, and physically also, walk in the *new* life, into which they were to be introduced by the resurrection, to "immortality and eternal life."

A likeness.

There was a likeness between these two conditions.

The first, spiritual.

No symbols of the first.

Symbols borrowed from the second.

The introduction into the second condition.

Resurrection.

The *first* being of a spiritual or moral character only, had no outward semblances, or symbols, of its own, and therefore must receive its characterizing expressions from the *second*, which was to be a literal and tangible condition; and without which the *first* would be of no importance. Therefore the introduction to the *second* state being the the resurrection, the introduction to the *first* state must have its outward manifestation, which must represent it, and prefigure the initiatory means of introduction into *that other* state.

Baptism the symbol.

Subjects.

Initiatory rite.

Buried in water.

Raised.

Its meaning.

Death.

Resurrection.

Baptism was therefore enjoined in the commission as the symbol and prefiguration of the resurrection; and it was to be practised upon the subjects of the Kingdom in their initiatory ingress into the Church of Christ, which is the Kingdom in its preliminary, or *first* condition. So, those who decided to become subjects of Christ's Kingdom were to be buried in water as people are buried in the grave, and to be raised out of the water as the dead are to lifted out of the grave at last, so as to represent that, being brought by the sin of Adam *into* the grave, they would, by the righteousness of Christ, be brought *out of it* through the resurrection, and so enter into the Kingdom.

Paul's version of the matter, Rom. 6: 3-5.

So the apostle Paul says, in his letter to the Romans:—

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Christ's resurrection.

"Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead, by the

Newness of life.

glory of the Father, even so we also should walk in the newness of life.

"Planted and raised."

"For if we have been *planted* together in the likeness of his *death*, we shall be also, in the likeness of his *resurrection*." (Rom. 6 : 3–5.)

Paul in Colossians

And, again, this same apostle taught these things to the Colossians, when he said : —

"*Buried* with him in *baptism*, wherein also ye are *risen* with him, through the faith of the operation of God, who hath *raised* him from the dead.

"And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him." (Col. 2 : 12, 13.)

And he said further of that risen condition : —

Col. 3 : 1, 2, 3.

"If ye then be *risen with Christ*, seek those things which are above, where Christ sitteth on the right hand of God ;

"Set your affections on things above, not on things on the earth ;

"Dead."

"For ye are dead,"—by nature *in* sin, and physically because *of sin*, — "and your life"—spiritually and physically — "is hid with Christ in God.

Life hid.

"When Christ, who *is our life*, shall appear, then shall ye also appear with him in glory." (Col. 3 : 1–4.)

These passages are sufficient to show why baptism was introduced.

Ministers plenipotentiary to baptize new-made subjects.

Therefore the commission instructed the servants of Christ, as ministers plenipotentiary, to "baptize" the newly made subjects in their first novitiate of espousal,— "*baptizing*" them in the name of the *three* who were in one grand partnership to do this work to its final completion, — "the Father," who originated it ; "the Son," who worked out the plan and was appointed the "Heir of all things" and the Ruler ; and "the Holy Ghost," which was sent out by the Father as the power by which his work should be accomplished.

The three names. Partnership. The Father, Son, and Holy Ghost.

Jesus' parabolic instructions.

Jesus gave his disciples further, instructions concerning their work and the nature of it, in parabolic utterances.

Most notable. Matt. chap. 13. "Sower and seed." Its meaning.

The most notable of these utterances are found in the *thirteenth chapter* of MATTHEW, where we have the story of "THE SOWER AND THE SEED," which represents the work of the ambassador and its results upon the people with whom he labors; the seed being the word of the gospel message, and the different sorts of ground into which the seed falls, being the different receptions which his word receives; then, of "THE WHEAT AND THE TARES," which represents the spurious work of one who attempts to imitate the work of the true ambassadors, whom Jesus designates as "an enemy," who would originate a different kingdom, and put into the field other subjects than *his*, who may resemble the true people, as tares—or *darnel*—resembles wheat. It also teaches how these spurious kingdom-subjects,—sown by the Devil, who claims to be the ruler of the world, and has adopted measures to establish himself in it, and to gather to himself loyal subjects who prefer his reign to that of the rightful ruler,—will be gathered like tares, and bound in bundles, and burned, as Jesus said would be, when he declared that "The Son of Man" would "gather out of his Kingdom all things that offend, and them that do iniquity."

"Grain of mustard seed," its meaning.

Then, that parable of the "GRAIN OF MUSTARD-SEED," and the growing of it into a tree, shows *how the Kingdom* was at first projected, a small affair, in Eden, but that the fowls of the air, or human rulers with their governments, had taken possession of it.

"Leaven" "hid in three measures of meal."

Then the "LEAVEN HID BY THE WOMAN in the three measures of meal," represents the evil doctrines and influences which have come in to permeate and destroy the people during the three dispensations of the Kingdom of Heaven while it is in its perverted condition, before it is cleansed and restored.

Treasure hid in a field.

So the "*Treasure* HID IN A FIELD," and one selling all he had and buying the field, represents Jesus himself, selling his all, even his life, and becoming poor, that he might be the *owner*, by right of purchase, of all the Satan-usurped territory, and of the death-bound ones, who, being "hid"

in the earth-field, were a treasure which he might bring out from the dust, and polish into the lustre of immortality.

The net cast into the sea.

So, also, the "NET CAST INTO THE SEA, and gathering fish of every kind," of which the good are gathered into vessels and the bad are cast away, represents the different results of the labor of Christ, and His ambassador-fishermen *catching* men, who will all be dragged to the shore, where the "*good*" *only* will be gathered into vessels, and the bad will be "cast away," at the judgment; when Jesus represented this separation shall occur, saying: —

"So shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just."

The merchantman seeking for pearls.

The parable, also, of the "MERCHANTMAN SEEKING GOODLY PEARLS," "who, when he had found one pearl of great price, went and sold all that he had and bought it,"— represents the Kingdom in all its glory which Jesus "bought," "selling all he had" to buy it, as he did when he "bought the treasure hid in a field."

What this illustrates.

All this illustrates the work to be done by Jesus and his ambassadors in that first state and condition of the Kingdom, which we notice has its proper symbol in the vision of Nebuchadnezzar in the stone cut out of the mountain without hands, which, during the period of its existence as a STONE was to fit people in the present time and state of the kingdom to dwell in it, when, having smote the image on the feet, that STONE shall become a great mountain and fill the whole earth, when the Kingdom shall be consolidated, and stand in its glory forever.

Its proper symbol.

Appropriate phrases.

Therefore we see that the phrases, "The Kingdom of God," "The Kingdom of Heaven," as they are used in representing gospel work in the present time, are appropriate as they apply to the "*Kingdom of the Stone*,"—the *Regnum Lapidas*, before it smites the image.

But the time is to come when this stone is to smite the image on the feet, and "become" that "great mountain," and "fill the whole earth," or when the kingdom of Christ,

Kingdom of Christ to supersede all others.

represented by the stone, is to supersede all human governments, which are represented by the human-form-Image.

Time, manner, character and location of it.

The time and manner in which this is to be accomplished, and the character and location of this MOUNTAIN KINGDOM, are to be considered as the closing theme of this lecture and of the course.

The important question.

The important question is: —

When is the stone to smite the image upon the feet, and to become a mountain?

What some say.

Some tell us that it thus "smote the image" when Jesus came on his mission to this world, more than *eighteen hundred* years ago; and that, having come in contact with the image, *that* STONE, which represents him and his Church, has been rolling down through the years of time, constantly increasing in size, and finally, that it will become large enough to fill the whole earth; when all of earth's inhabitants shall have been converted and thereby gathered into one great Mountain Kingdom.

Their theory examined.

But let us examine this theory, and see if it is correct according to the Bible.

Reasonings concerning the rolling stone.

If the stone smote the image then, and commenced to roll and to increase in size, thus beginning to fill the earth, we wish to trace its rolling, increasing history, to see what progress it has made towards *filling the earth.*

Where it commenced.

It must have commenced to roll, if it ever did, at Jerusalem; and we trace it as it rolled up through the country

Its onward course.

of Syria, over into Asia Minor, then across into Macedonia and Greece, then over to Italy and to Rome, then onward, northward, to Great Britain, and finally, across the ocean, to the Continent of America, as "the gospel" has been "preached" for over *eighteen* centuries; and it seems

What to be expected.

as if one would be justified in expecting that stone would now be so large that the earth must be nearly filled with it.

A look backward.

But instead of this being true, we look back upon the territory where the stone commenced to roll (if it has thus been rolling), and to those countries over which it rolled

What is seen.

first in its power, and we find heathenism in its darkness shrouding the people, or, at best, but nominal Christianity; and we are obliged to raise money and send missionaries *back* to those places where the gospel was first preached in its purity; and while missionaries are faithfully performing their work in those lands, and while God is blessing their labors, skepticism and infidelity are increasing in our own country to such an alarming extent, that if time should continue a few years longer, it is quite evident that in turn it will be necessary to send missionaries here, to get the people converted from heathenism.

Missionaries.

Skepticism in our country.

No soundness in the rolling-stone theory.

There does not therefore appear to be any soundness in the theory that the stone smote the image in the times of Christ's first advent, and that it has been rolling onward in its efforts to fill the whole earth, since that time.

Smites on the feet.

Beside, that stone "smote the image *on the feet*," not on *the legs*.

The "legs of iron," as we have seen, represent the Roman Empire in its strength and glory, in the midst of which Jesus Christ was born, and finally founded his Church.

Feet and toes.

Broken state.

"The feet and toes," "part of potter's clay and part of iron," represent the broken and divided state of this Roman Empire, in the very last part of its history, to which point we have traced it, until we have seen that the modern fragment-governments now in existence upon the territory of this once mighty Empire, are thus clearly represented by "the feet and toes of the image," and they, therefore, are those on which this stone is to fall.

Daniel says, after explaining "the feet and toes" to represent just such a state of things as now exists, that:—

The God of Heaven sets up a kingdom.

"In the days of these kings"—the fragment-governments of modern times—"shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The stone and mountain.

Symbol.

Then, to show that this was represented by the stone, he said:—

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof is sure."

The time of the smiting.

The time, therefore, when the stone was to smite the image, was in the very last part of the history of the *Fourth*, or *Roman* Empire; and that event cannot have been in the past, neither can it *now* be far in the future.

Questions.

Now the question is ,How is this work of smiting the image on the feet, to be done? or, How is that, which is represented by the stone, to break down the governments represented by "the feet and toes" of the image?

Literal events.

It must be by some *literal event*, which this smiting symbolizes.

John's description of the scene. Rev. 19: 11-18.

We have a vivid description of what corresponds with the smiting given in Rev. 19: 11–18, when the royal Heir to David's throne, and the Restorer of the lost dominion, with his armies, *comes in contact with the nations of this world*, to fight the decisive battle, in which *he shall conquer all his foes, and gain the supremacy over all nations*, and, finally, establish the FIFTH EMPIRE, to "STAND FOREVER."

John, in these verses, *thus* graphically describes the scene: —

Heaven opened. White horse and his rider.

"And I saw heaven opened, and behold a white horse; and he that sat on him was called

FAITHFUL AND TRUE,

and in righteousness he doth judge and make war.

His eyes. Crowns. Name.

"His eyes were as a flame of fire, and on his head were many crowns: and he had a name written, that no man knew, but he himself;

His vesture.

"And he was clothed with a vesture dipped in blood; and his name is called

Word of God.

THE WORD OF GOD."

(This is that same "WORD" which "was made flesh," and "dwelt among" men, when Jesus was born, and thus

came to do the mighty work of atonement, preparatory to coming again, with his armies, at last.)

Armies of heaven.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

Sharp sword.

"And out of his mouth goeth a sharp sword, that with it he should *smite the nations* [The "sword goeth out of his *mouth*," because he will "smite" by his *word*, and not by his *hand*"], and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God.

"And he hath on his vesture and on his thigh a name written,

King of kings.

"KING OF KINGS, AND LORD OF LORDS."

And John says further:—

"I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven,

Supper of the great God.

"Come and gather yourselves together unto the supper of the great God!

"That ye may eat the flesh of KINGS, and the flesh of CAPTAINS, and the flesh of MIGHTY MEN, and the flesh of *horses*, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

Beast. Kings. War.

"And," he says, "I saw the beast, and the kings of the earth and their armies, gathered together to make war against him that sat on the horse, and against his army.

Victory of the white-horse Rider.

"And the beast" (the beast of Rev. 13,) "was taken, and with him the *false prophet*" (the Mohammedan prophet,) "that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshipped his image.

"These both were cast alive into a lake of fire, burning with brimstone,

"And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

Thus JESUS CHRIST, THE KING OF KINGS AND

Vanquishes all foes.

LORD OF LORDS, is to vanquish all his foes, and breaking down every beast-represented government, his STONE-represented Kingdom "SHALL BECOME A GREAT MOUNTAIN AND FILL THE WHOLE EARTH."

The stone becomes a mountain.

He had reference to all this when he said to the Jews: —

Jesus. Coming in the clouds.

"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven;" for this smiting of the image and crushing of human governments is to be accomplished *when he comes back to this earth*, "in like manner as" he went away, when the disciples stood gazing after him as he ascended, until "a cloud received him out of their sight."

When He comes.

He is coming.

His face has not yet been seen on earth since that parting scene; but he *is coming*, according to the declaration of the angelic messengers, who were sent to instruct those astonished gazers and said: —

Declaration of the angels.

"Ye men of Galilee, why stand ye gazing up into heaven? this *same Jesus*, which is taken up from you into heaven, *shall so come in like manner as ye have seen him go into heaven*."

Rev. 1: 7.

In Rev. 1: 7 we also read, in harmony with this angel-declaration: —

Quotation.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

And, as evidence that when he thus comes he is to adjust the affairs of this world and establish his Kingdom, we read: —

Matt. 25: 31-34, 41, 46.

"*When the Son of man shall come in his glory, and all the holy angels with him*, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand,

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; . . .

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

"And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25: 31–34; 41, 46.)

Many other passages are in harmony with these, showing that thus shall "the Seed" of the woman and the royal Heir of David establish his Kingdom,

Fifth empire.

THE FIFTH GREAT EMPIRE,

which shall stand forever, as represented by the GREAT MOUNTAIN.

Mountain-kingdom. Its territory.

This MOUNTAIN KINGDOM is to occupy more territory than has been occupied by either of those Empires which have preceded it, for it shall "*fill* THE WHOLE EARTH."

Some object.

Some object to such a statement as this, as it represents Christ's Kingdom as a literal one to be established on the material earth. They say that "such a kingdom is too gross," and that they "desire a better place than *the earth* for *their future* and *eternal home*."

Too gross.

Why gross

But why should the literal Kingdom of Christ on the earth be considered a gross affair?

Pleasant to live here now.

People usually think it a pleasant thing to live on the earth now; and even those who express themselves as desiring "a better place" for their future abode, and who believe that they are to be wafted to a more genial clime as soon as they cease to live here, will use every means in their power to prolong their life, and on this *old sin-cursed earth*, thus proving that the earth has attractions for human beings even now, which all the imaginary beauties and gilded fancies of "a better place" cannot obscure.

Effort made to prolong life. Attractions.

The poet sings: —

What the Poet sings.

"There is a land immortal—
The beautiful of lands;
Beside its ancient portal,
A sentry grimly stands;

He only can undo it,
And open wide the door;
And mortals, who pass through it
Are mortal never more.

"That glorious *land* is heaven,
And *death* the sentry grim;
The Lord thereof has given
The opening keys to him;
And at the time appointed
A messenger comes down,
To guide the Lord's anointed
From cross to glory's crown.

"Their sighs are lost singing,
They're blessed in their tears,
Their journey heaven-ward winging,
They leave on earth their fears;
Death has for them no terrors,
'We *welcome* thee,' they cry;
Defeated, they're victorious;
'Tis *life* for them to *die*."

People will shrink.

But, notwithstanding all this glowing description of death and heaven, people *will shrink* from that "sentry grim," and tremble at the thought of entering his wide-open door.

Well they may. Death misrepresented. King of terrors.

And well they may thus shrink and tremble, because death is *not* what the poet represents it to be, — "the sentry" who opens the door of heaven to let them in, and who "has," for them, "no terrors;" — but death is "the *king* of *terrors*" (Job 18 : 14; 24 : 17), and an enemy, by whose hand they are thrust into a dark prison, and are locked in where that enemy would gladly keep them in darkness, dampness, gloom and silence, forever. But he cannot do this; for, one day, ONE approached within his reach, whom he seized and thrust into his dark prison, bolting the door as though in great triumph, thinking that, with that ONE, he had secured *all the race*, and bound them under his power.

Dark prison.

A mighty one and his work.

Prison broken open.

But three days after his imprisonment, that ONE arose, "early in the morning," and, before "the sentry grim" was aware, he broke open the prison door, seized the

Keys taken.

"sentry," snatched the keys from his girdle, trampled him under his feet, and then went up on high, carrying "the keys"—"the opening keys"—with him, and called back triumphantly to John on Patmos, —

Statement of the Victor.

"I am he that liveth and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death."

Flowery statements spoiled. Bible side.

This *spoils* the flowery sentiments of the poet; but it presents the true, Bible side of the question; and it is better to be supported by the sure *Word of God*, than to be allured by the fancies of a sentimental rhymer.

Jesus has the keys.

Certainly it is more cheering to know that *Jesus* has the keys, than it is to think that "death" holds them still as a "sentry grim."

Kingdom of Christ to be on the earth.

The Scriptures positively teach that the Kingdom of Christ and the home of the saints is to be *on the earth*, not only in this symbol of the *mountain* filling the *whole earth*, but in many passages the true doctrine is stated.

A plain statement. Dan. 7: 27

A plain statement concerning the location of the Kingdom thus upon the earth, is found in DAN. 7: 27, where we read that: —

Quoted.

"The kingdom and dominion and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Rev. 11: 15.

Again we read of this Kingdom, when it shall have been established, in Rev. 11: 15: —

Quotation.

"The kingdoms of *this world* are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

The earth promised to Abraham.

Beside this, the earth was promised long ago to Abraham and his seed for an "inheritance forever."

God appeared to that "Father of the faithful" in Canaan, "after that Lot was separated from him, and said unto him: —

Gen. 13: 14-17.

"Lift up now thine eyes, and look from the place where

Quotation. thou art, *northward*, and *southward*, and *eastward*, and *westward*.

"*For all the land which thou seest, to thee will I give it, and to thy seed for ever.*

"And I will make thy *seed as the dust* of the earth; so that if a man can *number* the *dust* of the earth; then shall *thy seed* also be *numbered*.

"Arise, walk through the *land* in the length of it and in the breadth of it; for I will give it unto thee." (Gen. 13 : 14–17.)

Abraham, heir of the world. His seed, Christ. Gal. 3 : 16. Because of this promise, the apostle Paul speaks of Abraham as the "*heir of the world*" "through faith," and his seed also with him; and that faith-grasped seed was Christ, as we read in Gal. 3 : 16 : —

Quotation. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

Christ being the Seed to whom the promises were made, and the ONE who can legally heir the promised inheritance, Heirs with him. He has given to all the privilege of becoming "heirs with him of the same promise" who will consent to become loyal to him here, and be initiated into his Kingdom while it is in its preliminary condition, according to the bill of instructions. Those who are thus initiated, having put on Christ by baptism, are *called by his name*, and *bearing his name*, they are all reckoned as one in Him, and thereby as Abraham's "seed," and "heirs to" the promised inheritance.

Gal. 3 : 26-29. This is clearly taught by the ambassador, Paul, in Gal. 3 : 26–29 : —

Quotation. "For ye are all the children of God by faith in Christ Jesus.

"For as many of you as have been *baptized into Christ*, have put on Christ.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

All, then, who are Christ's, are heirs of the world "through the righteousness of faith," and the promise to them is, that they "shall *inherit the earth*," and dwell therein forever, and enjoy it as their home.

Many passages containing the promise.

There are many precious passages in the Word of God where this promise is given for the comfort of the loyal waiting ones while they are still here. We notice some of them, which are as follows: —

Ps. 37: 9. "*For evil doers shall be cut off:* but those that wait upon the Lord shall INHERIT the earth." (Ps. 37 : 9.)

Ps. 37: 11. "But the meek *shall inherit the earth;* and shall delight themselves in the abundance of peace." (Ps. 37 : 11.)

Ps. 37: 22. "For such as be blessed of him shall *inherit the earth;* and *they that be cursed of him shall be cut off.*" (Ps. 37 : 22.)

Ps. 37: 29. "*The righteous shall inherit the land,* and dwell therein forever." (Ps. 37 : 29.)

Ps. 37; 34. "Wait on the Lord, and keep his way, and he shall exalt thee to *inherit the land: when the wicked are cut off thou shalt see it.*" (Ps. 37 : 34.)

Matt. 5: 5. "*Blessed are the meek: for they shall inherit the earth.*" (Matt. 5 : 5.)

Home of the saints on the earth.

Nowhere else.

These passages clearly teach that the future home of the saints is to be *on the earth;* and there is not *one passage, from the first verse of the book of* GENESIS *to the last in the book of* REVELATION, which teaches that their home, in the Kingdom of Christ, shall be anywhere else but *on the earth.*

But after all, if the kingdom of Christ was to be established upon a quivering, groaning, thorn-bearing earth, in the midst of sin, sorrow, and death, people might reasonably say that the idea was "too gross;" but we remember that the ANOINTED ONE who is to reign in this Kingdom, has, in wearing a *crown* of thorns, secured the right to remove that prickly annoyance from off the earth; and, therefore his kingdom and dominion is to be a thornless, curseless one; for, in wearing that mock-crown of cruel thorns, he proved that he suffered for a *sin-cursed earth,* as

Christ's dominion a curseless one.

really as for a *lost race;* and the time is coming when this groaning, decaying earth shall be relieved of its long-borne burden.

The curse to be lifted

The encumbrance-curse is to be lifted at last, and all its sad effects to be removed forever, and the earth shall appear in its primeval beauty and glory, and stand as the territory of *His* Kingdom who "sold all He had and bought" this "world"-"field."

The Fifth Empire on the New Earth.

THE FIFTH EMPIRE, therefore, is to be established upon this "NEW EARTH," when Christ, the Seed of the woman, and Heir to the Davidic throne, shall have restored the lost dominion.

The Word of God gives abundant proof of the fact that the earth is to be renewed, according to the statements we have made, and, in its renewed condition, that it is to exist gloriously under the reign and dominion of Jesus Christ forever.

God's declaration to Moses, Num. 14: 11.

Long before Jesus came at first, God made a declaration to Moses, saying: —

"As truly as I live, *all the earth* shall be filled with the glory of the Lord." (Num. 14: 11.)

The Psalmist says, further: —

Ps. 72: 18, 19.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

"And blessed be his glorious name forever: and *let the whole earth be filled with his glory;* Amen, and Amen." (Ps. 72: 18, 19.)

Again, God says, through his prophet Isaiah: —

Isa. 65: 17

"Behold, I create *new heavens* and a new earth: and the former shall not be remembered, nor come into mind." (Isa. 65: 17.)

And Peter, upon the strength of these promises, after describing the great dissolving which we shall soon notice, and in connection with which the earth itself is to be melted, says, with joy: —

2 Pet. 3: 13.

"Nevertheless we, according to his promise, look for new heavens and a *new earth*, wherein dwelleth righteousness." (2 Pet. 3: 13.)

Finally, JOHN, upon the Isle of Patmos, had in

vision a view of the saints' eternal home, and he said of it: —

Rev. 21: 1.

"I saw a *new heaven* and a *new earth*: for the first heaven and the first earth were passed away; and there was no more sea." (Rev. 21: 1.)

These sufficient.

These passages are sufficent to prove that the Kingdom of Christ is to be on the earth renewed.

Some object.

But some object to this renewal of the earth, and say that these statements quoted must be understood in a spiritual or figurative manner, and cannot therefore be taken in a literal sense. A man, a professed minister of the gospel, said, on a certain occasion, that "it would be altogether too expensive an undertaking to renew this earth, and fit it up for the abode of the saints, according to the description." He said: "I have carefully examined the matter, and estimated the expense as closely as possible, and at the least calculation, it would cost *three dollars and eighty-five cents* ($3.85) an acre to fit it up."

Statement of a minister.

Too expensive.

$3.85 an acre.

But suppose it *should* cost THREE DOLLARS AND EIGHTY-FIVE CENTS an acre to renew this earth; is not the God of heaven, who says, "The gold and silver are mine, and the cattle upon a thousand hills," *able* to meet the expense?

God able to meet the expense.

We think he *could do it* without becoming bankrupt.

But dollars and cents are not to be brought into the account.

This earth, upon which the curse has rested, until from centre to circumference it has become marred and shaken, requires something more powerful than money to fit it for the abode of the saints.

Something more powerful than money necessary.

Therefore, as Peter says: —

2 Pet. 3: 10.

"The elements shall *melt* with fervent heat, the earth *also*, and the *works* that are therein shall be burned up."

Elements melt; earth also.

And then, when the purifying fires of the last great day have been kindled upon this earth, and shall "burn to the lowest hell," every vestige of the curse shall be destroyed, and forth from that melted mass shall come the NEW EARTH, blooming in Edenic beauty.

"Burn to the lowest hell," Deut. 32: 22.

Edenic beauty.

Then, when the territory shall have thus been fitted

Metropolis necessary.

up for the establishment of the FIFTH EMPIRE, a grand metropolis will be necessary to make the Empire complete.

Other empires. Essential feature.

All the other EMPIRES we have considered have had their capital cities, and this EMPIRE is not to be destitute of that essential feature; and so "a city" *has been* "*prepared*," which is to stand as the grand capital of this FIFTH EMPIRE.

A city prepared, Heb. 11: 16.

Abraham looked for it. Heb. 11: 10.

Abraham believed this, and "looked for" it as "a city which hath foundations, whose builder and maker is God."

This City is

New Jerusalem, Rev. 3: 12

THE NEW JERUSALEM,

in contrast to, and yet in comparison with the *old Jerusalem*, the capital of the old Davidic Kingdom, which was a type of this City and Kingdom.

Builded in heaven.

This FIFTH-EMPIRE-CAPITAL is builded in heaven; and when the territory is prepared to receive it, this God-builded City is to "come down out of heaven from . . . God."

Comes down, Rev. 3: 12

John sees it.

John, in his vision on Patmos, saw this City when thus coming down to stand on the New Earth, and he describes the scene as follows: —

Description, Rev. 21: 2, 3.

"I John saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven, saying: —

"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."

Description of the city.

John (in Rev., chaps. 21, 22) describes the material of construction, the dimensions and glory of this City, as it will finally appear.

Its wall. 12 gates. 12 angels.

He tells us that this City "Had a wall, great and high, and had *twelve* gates, and at the gates *twelve* angels."

Names of the 12 tribes.

Then, he not only mentions the angel gate-keepers, but states that on the twelve gates were "written" the names of the "*twelve* tribes of the children of Israel."

Arrangement of the gates.

These *twelve* gates were arranged on the four sides of the City, thus: —

"On the east *three* gates; on the north *three* gates; on the south *three* gates; and on the west *three* gates."

Material of the wall.

He says, further, that "The building of the wall of it was of jasper," and that "the" "*twelve*" "foundations" of the wall . . . were "garnished with all manner of precious stones."

Foundations garnished.

The names of the precious stones.

These precious stones are, JASPER, SAPPHIRE, CHALCEDONY, EMERALD, SARDONYX, SARDIUS, CHRYSOLITE, BERYL, TOPAZ, CHRYSOPRASUS, JACINTH, and AMETHYST.

Pearly gates.

The gates, he says, were pearls, and that "every several gate was one pearl, and the street of the city was pure gold, as it were transparent glass."

The city measured.

The angel who "talked with" John had a golden reed to measure the City; and, as he measured it, that interested Seer noted the dimensions, and has given them. He says: —

Its dimension.

"The city lieth four square, and the length is as large as the breadth." It measured 12,000 furlongs. "The length and the breadth and the height of it are equal."

After describing this City in its stateliness and magnificence, he says, further: —

No temple.

"And I saw no temple therein," — no place of worship, — "for the Lord God Almighty and the Lamb are the temple of it."

Well lighted.

This City is to be well lighted; far better than the electric-lighted cities of which men are now boasting. John said: —

No sun needed. Lighted with glory.

It "had no need of the *sun*, neither of the *moon* to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

Sunlight is better now than all other light; but the light of that City will transcend the sun.

The light of the glory of God and of the Lamb will be so brilliant that the sunlight will pale in it as now the electric light pales in the sunlight.

Metropolis of the saved.

This grand City will be the metropolis of the saved, and they shall enjoy its advantages forever.

John says, therefore: —

They walk in its light.

"And the nations of them which are saved shall walk in the light of it."

Well furnished.

It is also to be well furnished with all the elements of greatness which the capitals of the nations of human rule have had, and which earthly rulers have enjoyed; for

"The kings of the earth" are to "bring all their glory and honor into it."

Defiling things debarred.

But all defiling things shall be debarred, notwithstanding the gates are always to stand open; for:—

Proof.

"There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they" only "which are written in the Lamb's book of life."

City government pure.

The City government will be more pure, therefore, than any human city governments have ever been; for into all the cities of the nations of this world, those who "work abominations" have entered to defile and degrade the government.

The city well watered.

This City is also to be well watered, as John tells us that his angel-guide "showed" him "a pure river of the water of life clear as crystal, proceeding out of the throne of God and the Lamb."

Groves.

Groves of that tree which was at first in Eden, and from which Adam was thrust away by the "flaming sword," shall be there also; for he says: —

"In the midst of the street of it," — of the City, — "and on either side of the river, was there the tree of

Tree of life

life," — the woods of the tree of life, — "which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree *were* for the healing of the nations."

Restored dominion.

Thus the enraptured seer of Patmos describes the finally established City and Restored Dominion; then looking out upon its perfected beauty, and feasting his eyes upon its glory, he declares: —

No more curse.

"THERE SHALL BE NO MORE CURSE: but the throne of God and the Lamb shall be in it; and his servants shall serve him.

"And they shall see his face; and his name shall be in their foreheads, . . . and they shall reign forever and ever."

Fifth empire established. Its citizens

Thus this FIFTH EMPIRE is to be established, and stand in its glory forever; and its citizens will be those who have been gathered "out of every kindred and tongue, and people, and nation," and have become loyal to Christ, while his ambassadors have been engaged in persuading men to become reconciled to God.

In the grave. Not forgotten.

Many of those who have been initiated into this Kingdom in its preliminary condition, have gone down into the grave, to await the glad morning of triumph to their King; and they will not be forgotten, —

1 Thess. 3: 16, 17.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and SO SHALL WE EVER BE WITH THE LORD."

Those who have been interested in the establishment of human governments have often fallen on the field of battle; and when their rulers have triumphed in their empires, and peace has prevailed, they have not been permitted to enjoy it; but those who have been interested in this Empire, and have fallen while laboring to promote the interests of its Ruler. shall live again, to enjoy it forever; for their King "will raise them up" to enter into his Kingdom, at his coming.

All classes come forth to judgment.

Not only are the dead in Christ to be raised, but all classes of men are to be brought forth to the Judgment which is to precede the establishment of this final and ETERNAL KINGDOM.

John 5: 28, 29.

So,—"The hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

When this event transpires there will be the final sep-

Final separation.

aration of "the wicked from among the just;" and when the dividing line has been drawn between those who have served God and those who have not served him, then every

Rebels to be executed.

rebel against God and his Son Jesus Christ is to be executed,—punished with capital punishment,—and thereby brought under the dominion of the "second death," from which there is no redemption.

Jesus himself, in referring to this time, tells us how the King will summon these rebels to execution, and say to his angel-executioners:—

The execution, Luke 19: 27.

"Those mine enemies which would not that I should reign over them, bring hither, and slay them before me." (Luke 19: 27.)

When he shall send forth his angels to do this work, and

Matt. 13: 41.

thus to "gather out of his kingdom all things that offend,

Subjects welcomed,

and them which do iniquity," then the King will welcome to his Kingdom all who have submitted to him, saying to them, as they stand on his "right hand,"—

Matt .25: 34.

"Come, ye blessed of my Father, inherit the KINGDOM prepared for you from the foundation of the world.

Matt. 25: 43.

"Then shall the righteous shine forth as the sun in the Kingdom of their Father."

Blessed condition.

There their condition will be blessed without check or restraint.

Immortality.

Clothed with immortality, they will live as long as God himself lives, where:—

"Sickness and sorrow, pain and death,
Are felt and feared no more."

Isa. 23: 24

For we read, that the inhabitants of that land "shall not say, 'I AM SICK.'"

Rev. 21: 4

To make this happy state complete, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

When this EMPIRE shall have been established, then

Christ's perfect victory.

Christ will have gained complete and perfect victory over every foe, and the universe of God will be rid of everything which is contrary to his will and rule; for we read:—

Satan bruised.

Gen. 3 : 15.

"The God of peace shall bruise Satan under your feet shortly," which will be the fulfillment finally, of that threat to the serpent [Gen. 3 : 15], that "The seed of the woman" should "bruise"—crush—his "head;" and so Satan and all his followers will have been destroyed, and all the sad effects of sin will have been removed, and Christ will reign in this Restored Dominion, forever; "And of his Kingdom there shall be no end;" and his literal, tangible, immortal people will "have bodies like his glorious body," and be privileged to walk the golden streets of that NEW JERUSALEM City, and to roam the fair fields of the Eden earth forever.

No end to Christ's kingdom.

The bodies of his people.

Time approaches.

And now the time is approaching when this KINGDOM is to be established!

Jesus soon coming.

Nations preparing.

Jesus is soon coming to crush the nations of earth, and they are now preparing themselves for the decisive battle which is approaching; and every day brings us nearer to the moment when "the stone" is to "smite the image on the feet," breaking down all earthly governments, and then arising in grandeur to "become a great mountain and fill the whole earth."

Smiting of the image.

Condition of the world, in poetic language, by Horatius Bonar.

The condition of the world just prior to this coming and reign of Christ, with the glorious appearing of our Lord, is graphically described, with intensified and almost inspired language, in a poem recently written by HORATIUS BONAR, D.D.

We quote it because of its graphic portraiture of the wonderful events described. The poem was written for the *Christian at Work*, and is entitled,—

THE DAY OF THE LORD.

He says:—

The poem.

"THE DAY OF THE LORD, it cometh!—
It comes, like a thief in the night;
It comes, when the world is dreaming
Of safety, and peace, and light:
It cometh—the day of sackcloth—
Of darkness, and storm, and fire:
The day of the great avenging,—
The day of his burning ire.

"Not slowly, slowly, like twilight;
Nor, like the cold, creeping tide,—
Or bark, from its distant offing,
Moving on—o'er the waters wide.
But instant! like sudden lightning,
In the depths of a tranquil sky,—
From west to east,— in a moment
The havoc descends from on high.

"The Day of the Lord it cometh
When the virgins are all asleep,
And the drunken world is lying
In a slumber *yet more deep:*
Like the sudden lurch of the vessel
By night, on the sunken rock;
All earth in a moment reeleth,
And goeth down with a shock.

"The voice of the awful trumpet
Arresteth the march of time:
With terror, and woe, and judgment,
It soundeth, through every clime.
It speaketh aloud *to the living;*
It speaks *to the slumbering dead;*
Earth heareth the final summons,
And boweth the trembling head.

"The flash of the sword of havoc,
Foretelleth the day of blood,
Revealing the Judge's progress,
The downward march of God:
The fire which no mortal kindles,
Quick seizes the quaking earth,
And, labors the groaning creation,
In the pangs of its *second birth.*

"The day of evil it endeth;
The righteous reign comes in:
Like a cloud of sorrow, evanish
The ages of human sin.
The light of the morning gleameth;
A dawn without cloud, or gloom:
In chains lies the ruler of darkness,
And the Prince of Light is come."

Word painting.

What a word-painting is this of the present times and the catastrophe which awaits the world!

To many this is not so, for they do not see it; but BONAR and others see it, and to all such it is evident that —

Flash frequent.

"The flash of the sword of havoc"

is frequent now, and more and more it lights up the angry storm-cloud of war, which indicates not only the coming storm, but the approach of our coming King.

Storm cloud more terrible.

That storm-cloud which has been hanging over the nations of the old world so long is constantly becoming more terrible. These sharp and vivid flashes of the lightning, and the increased mutterings of the thunder, indicate that

About to burst.

the long-gathering storm is about to burst, and spend its fury on these doom-awaiting nations; and, when it does

Hero of the fifth empire.

burst at last, the Hero of the FIFTH EMPIRE will make his appearance, at the head of the "armies of heaven, on white horses," and, vanquishing every foe, He,

His title.

"THE KING OF KINGS AND LORD OF LORDS,"

Duration of his kingdom.

shall establish his own ETERNAL KINGDOM, "and *it* shall stand forever."

Great question.

In view of all this, the great question which overshadows all others, and sinks everything else into insignificance, is—

Are we ready for that event? If ever there was a time when one should tremblingly ask,

WHAT MUST I DO TO BE SAVED? it is now.

If the stamp of an earthquake aroused a jailor to ask this question with the deepest concern, men should be aroused to ask it now that God is about to "shake," "not the earth only, but also heaven."

Time for the unsaved to tremble.

It is time for the unsaved to tremble with anxious forebodings, lest they be finally left out to perish.

God's prepared people.

And even God's professed people—those claiming to be citizens of that coming KINGDOM, should "examine themselves whether they be in the faith;" for soon such an examination will be unavailing to those who are not secured in that

Faith-Ark.

FAITH-ARK OF REFUGE.

Purity of heart.

Only purity of heart can fit us for that solemn hour,—for the destinies that wait upon it.

Holiness.

"WITHOUT HOLINESS NO MAN SHALL SEE THE LORD."

Conclusion

We therefore conclude by urging upon all to seek refuge

in Christ, if they have not already found it; and to become loyal to him before the day comes when they shall pray to be hidden from his *face* and shielded from his *wrath*,— "when he shall arise to shake terribly the earth."

Those who have yielded all to Christ will be ready; and when he comes they will say, —

"Lo, this is our God; we have waited for him, and he will save us."

Isa. 33: 17 Then, beholding "the King in his beauty," they shall rejoice in his presence forever.

The morning of the New Creation will then have dawned, and the eternal day of bright glory will have been ushered in, and, —

When that bright, eternal morning,
Dawns at last in glory rare;
And the earth, in rich adorning,
Feels the breath of God's pure air;
When, upon its surface beaming,
Stands that City, bathed in light,—
Light, which through its portals gleaming,
Scatters all the shades of night; —
Then, amidst the throng immortal,
May *we* stand in glory bright;
And within the pearly portal,
"Walk with" Jesus Christ "in white."

"NOW UNTO HIM THAT IS ABLE TO KEEP YOU FROM FALLING, AND TO PRESENT YOU FAULTLESS BEFORE THE PRESENCE OF HIS GLORY WITH EXCEEDING JOY;

"TO THE ONLY WISE GOD OUR SAVIOUR, BE GLORY AND MAJESTY, DOMINION AND POWER, BOTH NOW AND EVER. AMEN."

THE WORLD'S GREAT EMPIRES:

A POEM.

BY

L. C. McKINSTRY.

AN ADDENDA TO THE FOREGOING LECTURES.

ALTER EGO ET EGO.

HAEC OLIM MEMINISSE JUVABIT.

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THE WORLD'S GREAT EMPIRES.

A POEM.

I.—BABYLON.

Babylon. Nebuchadnezzar.

That ancient city—old Babylon—
Whose king—all the crowns of earth had won,—
Was magnificent, marvellous, wondrous, grand:
Unequalled in all that Orient land.

Plains of Shinar.

It stood on the plains of Shinar—where
Its glories shone—like jewels rare:
With its massive walls—its towers high—
Uplifted against the vaulted sky.

Nimrod, Gen. 10: 9, 10.

That "Nimrod—The Mighty Hunter"—placed
Its corners first—and its wall-lines traced;

Nebuchadnezzar, Dan. 4: 29

Then came he—Nebuchadnezzar—and raised
Those palaces men have always praised.

The hanging gardens and gates of brass.

He hung those gardens;—those gates of brass
That into those streets no foe might pass,
He placed in the walls—and every where
He garnished that city with jewels rare.

Dan. 4: 29

Then his soul was full of a swelling pride,
And he lifted up his voice and cried—
As its turrets and battlements, sunlit, shone—

Dan. 4: 30

"Is not this the Great Babylon I built *and I own.*"

Men boast.

He boasted:—but men thus boast on still,
Of their works—artistic-scientic skill;

They greater than their works.

But more wondrous, while they boast, are *they*,
Than *their works*—which, boastingly, they display.

Gen. 2: 7.

For the God who made them—living things,—
With their hidden powers—self-moving springs,
Has *their works* transcended—they may see
That never had they such skill as He.

David's admission.

Thus, David:—"Sweet singer of Israel;—
When in his self-presence he stood, to tell
Of the work which, inspective, he surveyed:—
Ps. 139: 14. "FEARFULLY, WONDERFULLY, I AM MADE."

Man made of dust, "a living soul," Gen. 2: 7.

God had made man of dust *un*blemished all—
The fine *red* dust—all lifeless, small;
But he "made him a living," sentient "soul,"
With power himself to well control:

Rom. 5: 12. Gen., chap. 3.

And "sin came" soon—and "death by sin;"
To the Eden-garden it swift came in;
And man, *God's* "image," thus, wondrous made,
Gen. 3: 19 In ruins falls—in the dust is laid.

Though still the vestage of what he was,
And proof of the GREAT CREATING CAUSE,
He falls below his first grandeur, now,
And an iron death-crown is on his brow.

Man decays.

So this earth-mould wonder-made man decays,
His glory dims—like the brightest days;
Fades like a flower, Job 14: 2.
Fades—as the gorgeous, fragrant flower
Fades in a brief, sun-scorching hour.

Boasting princes fall

So princes, who boast of their wide domain,
Fall—never their thrones to *as*cend again;
*De*scending, they lay their diademed head,
Imperial—low with the Peasant dead.

Monuments decay.

What though towering marbles tell
Their name and greatness—where they fell—
Their deeds of valor,—yet *it shall all*—
That monument pile—*shall*—crumbling, fall.

Ages obliterate all traces of sepulchre.

And the ages, remorseless, shall roll their wheels,
Over the place which the *form* reveals;
Till the trace-lines, rolled out, disappear,
And no legend say—A KING LIES HERE.

Nebuchadnezzar's reign ends, and others reign to Belshazzar

So NEBUCHADNEZZAR:—then others reigned,
Who after *him* that high-throne gained;
Till at last BELSHAZZAR took the throne,
With "a thousand lords" his sway to own.

Evil Merodach.

Next NEBUCHADNEZZAR, was EVIL-MERODACH,
Who of *evil* did never know any lack;

Neriglissar

Then NERRIGLISSAR;—then, next *him* came

Laborosoarchod.

LABOROSOARCHOD, with his long-spelled name.

Belshazzar

Belshazzar reigned—but a fatal day

Cyrus' army.

Came—when Medes and Persians marched that way;

Trench.

And digged around Babylon—deep and wide,
To turn the Euphrates' broad, deep tide.

Belshazzar defiant.

But that young king, haughty, defiant, dared
Those hosts invading—fullsome he fared.

20 years' provision.

"I've enough," he cried "for twenty years;
No place have I here for low-born fears."

Makes a feast.

So he made a feast. It was costly, all.

Dan. 5: 1.

Naught lacked he;—there came at his lordly call

Choice dainties.

Whatever he would: his dainties—wine,
Were the richest store—the choicest vine.

To his lords.

To his lords he made it. The pageant came;
Their robes ablaze with diamond flame;

They feast.

They feasted—they drank—their king they praised;
While music its loftiest pæans raised.

In the midst of the feast.

Then—when the feast to its highest rose,
And flowed the wine—as the red wine flows,
And jest with the music, commingled there,
And banished afar was all thought of care,

The king still unsatisfied

Then, at once, the king,—as though still in need
Of something to fill his insatiate greed—
With a daring, impious, aweless word—
Which through all the halls of mirth were heard,—

Vessels of gold and silver, Dan. 8: 2.

Spake—"Bring me those silver cups and gold,
Which my father from Jewry brought—to hold
My richest, choicest, redest wine;
I'll dedicate them to another shrine."

The vessels brought and filled with wine. Dan. 5: 3, 4.

So those sacred cups—God's own—were brought,
And they, straightway, the flowing red wine caught;
And the king to his lips a gold-brim pressed—
While passion inflamed his wine-filled breast.

The braggart boasts.

"Aha! Aha!" the Braggart cried:
"See! I have the Jew's God unharmed, defied;
I am *king!* I AM KING!! My throne is strong;
It standeth immovable—standeth long."

Startling events. Fingers writing, Dan. 5: 5.

But while he boasted—while the wine still flowed—
While those golden cups in the bright light glowed—
On the wall came the fingers of a man's hand,—
The fingers writing there, weirdly, grand.

Over against the candlestick, Dan. 5: 5.

"Over against the candlestick"—there
They wrote—in the clear light's brightest glare.
They wrote—and "the king saw" those fingers all;
"Saw the hand-writing on the wall."

The silent writers. Meaning *in*folded. None read the writing

Silently on did those fingers glide—
Making letters long, and dark, and wide:
But none could read them.—Did they *in*fold
A sentence dread, in their outlines bold?

The king trembles. Dan. 5: 6.

Then trembled that king—his knees smote then,
Weakest was he of all earth-born men—
Pale was his face—his eyes were wild—
Affrighted was he,—like a dream-scared child.

A silence.
A spell.
A horror.

Then the music ceased—a silence fell
On that boisterous throng; a fatal spell;
A fearful horror—an awful dread;
Like the presence of ghastly men, long dead.

The king.
Necromancers called.
Dan. 5: 7.
Dumb.

Then, in haste spake the King—"The astrologers bring—
Chaldeans—soothsayers—this strange thing
I must know—they must read it." In they came.
They were dumb. Those words they could not name.

The king troubled.
Dan. 5: 9.

Then the King was troubled: his countenance changed;
He sat on his throne like one deranged.
"His lords were astonied." All skill had failed.
And *still*, before *those words* they *quailed*.

Nitocris comes.
Dan. 5: 10, 11.

Then Nitocris came:—Queen-Mother she,
And spake—"O! King, live forever! He,
That DANIEL, lives"—he has wisdom—skill:—
And the holy gods do his spirit fill."

Dan. 5: 13

"Call in that Daniel!"—he cried aloud,
With a voice that startled that cowering crowd.
Forth went the messenger—In *he* came,
Who, alone, could those words, mysterious, name.

Daniel.
67 years prime minister to the kings.

Quiet, unconscious of self, and strong
In the right, and a fearless foe to wrong
Was he. Long years he had, *premier*, stood—
To the kings, and still was impeachless—good.

Dissolve doubts.
Interpret.
Dan. 5: 14-17.
See! the writing.

The words came then—"I have heard of thee,
That thou canst all 'doubts' 'dissolve,' for me.
That thou canst 'interpretations' 'make.'
See there—see the words which make me quake.

Oh Prophet, read!
Chain of gold.
Third ruler.

"Oh! Prophet of God—at once now read;
Read thou that writing, so fearful. Heed—
Heed thou my oath—A chain of gold
I give thee—and thou shalt third office hold.

Daniel's answer.
Dan. 5: 17

Then Daniel made answer, and said "Oh! King,
Be thy gifts to thyself—Thy rewards all bring
To another. Yet will I the writing read:
Give thou to it King, thy careful heed.

Dan. 5: 18

Oh! thou King—The Most High God gave
Thy grandfather kingdom, and many a slave
Dan. 5: 19
Bowed to him—and peoples and nations feared
Him—and his name was well revered.

Dan. 5; 20

But his heart was lifted up—his mind
Was hardened in pride—from human kind
Like a beast—to the fields, he, then, was driven,
Dan. 5: 21
'And his body was wet with the dews of heaven.'

Dan. 5: 22

And thou Belshazzar—this all hast known,
Yet wouldst not the God of heaven, own;
But hast raised thyself against his will,
And didst *his* vessels with *thy* wine fill.

Dan. 5: 23

Thou hast drunk thy wine, and *thy* gods praised,
And hast not, *to the God of heaven*, raised
Thy voice—in whose hands thy breath is—whose
Are thy ways, thy paths to choose."

The clear-visioned seer.

Thus out spake Daniel—that God-made *Seer*
Whose *vision*—through all those words ran clear;
Then spake on still—with inspired tongue,
Till his clear-toned words—through the palace rung.

His words.
Dan. 5: 25

"These, King, are the words on yonder wall;
That, thus, do thee and thy lords appal;
That hold in them there—thy swift-winged fate,
For which thou dost, now, trembling, wait.

Dan. 5: 25

"'MENE, MENE, TEKEL, UPHARSIN,'—they read:
Give thou, oh! king, to them careful heed,
The meaning *un*folded.
Hear thou, their *un*-folded meaning now;
For henceforth is the crown torn from thy brow.

Dan. 5: 25 "'Weighed in the balance and wanting,' thou;
'Numbered,' 'finished,' 'divided,' 'thy kingdom' now;
The hosts of Cyrus—pre-named—appear.
Dan. 5: 28 *Thy reign*, oh! Belshazzar endeth here."

He ceased: and the king, with trembling fear—
The hosts invading, coming near—
Commanded—and hung a "chain of gold
Dan. 5: 50 On his neck"—and he *did*, *third office*, hold.

The Euphrates leaves its old-time channel. Then Euphrates' waters—their place forsook,
And, willing, their new-made channels took;
And the armies of Cyrus marched along
New military road. Through the old-time channels—in phalanx strong.

They pass through the gates. Through the brazen gates on the banks, they passed;
Up the streets. Up the streets, in triumph came, at last;
And with spears agleam, and shining shield,
They made the Babel-men, awe-struck, yield.

II.—MEDO-PERSIA.

Belshazzar slain. Dan. 5: 30, 31. "That night was Belshazzar," the Chaldean, "slain,"
And the MEDO-PERSIANS began their reign,
And the Prophet's words—unfailing then—
Were proof that Jehovah *foreshadows* men.

The sun's view of the scene. Next morning the sun—on his blazing car
Rode out—and gazed on those scenes afar;
And saw, on those walls, the banners hung,
Which the victors out on the breeze had flung.

Men go up, then down. And he said:—Aha! I know how men
Mount up in pride, and descend again.
The Medo-Persians bear rule, but, lo!
They too will find their strong, conquering foe.

The end of Medo-Persians to come. Then he hasted his car to the distant west—
And covered his brow with a crimson crest;
And time rolled on—with its checkless flow;
And the victor lay—like the vanquished, low.

MEDO-PERSIAN EMPIRE.
Cyrus.
Cambyses.
Smerdis.

First; CYRUS THE GREAT was grand and strong;
But the cruel CAMBYSES reigned e'er long:
Then SMERDIS, the Magian, took the throne,
And wore the crown that he did not own.

Darius Hystaspes.
Xerxes.

Then the *third* from *Cyrus*, HYSTASPES, came,
But only awhile—then another name—
"The fourth," that XERXES—"far richer, he
Than they all," could, together, consolid, be.

Dan. 11: 2
Xerxes' soldiers, 2,641,610.
Total army, 5,283,220.

Then he stirred up all against Grecia's land,
And his army vast, was magnificent, grand;
'Twas a world of imposing, armed men,
Who marched on Leonidas' Spartans then.

Thermopylæ.
Leonidas and his 300 Spartans.

And at the old pass of Thermopylæ,
Stood the noble three hundred—all to be
Cut down, and their bodies were ramparts made,
Till they by a renegade were betrayed.

Xerxes turned back.
His days ended *at home.*

But XERXES was turned to a backward flight,
Like a hawk, an eagle had plucked in fight:
Then ended his days, *at home*, at last;
And soon his empire waned—and—passed.

Longiminus.
Xerxes II.
Sogdianus.
Nothus.
Mnemon.
Ochus.
Codomanus.

Followed:—LONGIMINUS—XERXES the second; then
SOGDIANUS and NOTHUS,—when
MNEMON, and OCHUS, and ARSES, came,
And DARIUS CODOMANUS—last to name.

III.—GRECIA.

THE GREEK EMPIRE.
Alexander
Dan. 8: 21
Dan. 10: 21.
Dan. 11: 3

For that GRECIAN came—ALEXANDER he,
THE GREAT,—from the west—with his soldiery;
And ended the Medo-Persian's reign,
As the Grecian stood over Codomanus, slain.

Dan. 8: 8.
Dan. 7: 6.

But into four parts that kingdom broke,
Broke—by the wine-cup's fearful stroke;
That Hercules cup:—Alexander fell—
And, sounded, that hour, *his kingdom's* knell.

Dan. 8: 8.
Dan. 11: 4

It was parted "toward the four winds of heaven;"
To the four great generals it was given.
In Macedon, Syria, Egypt, Thrace,
Their lines all to their end we trace.

THRACE.
Lysimachus.
B.C. 300 to B.C. 280.
20 years.
MACEDON.
Cassander.
B.C. 336 to B.C. 168.
12 rulers.
168 years.

In THRACE, was LYSIMACHUS—*twenty* years
He reigned—and, thereafter, no king appears.
CASSANDER in MACEDON reigned, and, then,
There followed the reign of *twenty* men.

SYRIA.
Seleucus Nicator.
B C. 300 to B.C. 65.
22 rulers.
285 years.

In SYRIA, SELEUCUS NICATOR, enthroned,
Was followed, till many the crown-royal owned,
And PTOLOMY SOTER in EGYPT began;
And, till 30 B.C. the king-line ran.

EGYPT.
Ptolomy Soter.
B.C. 300 to B.C. 30.
14 rulers.
270 years.

Thus those four were conquered, one by one,
And the Grecian reign, at last, was done.
And the FOURTH GREAT EMPIRE stood, to own
The imperial purple, crown and throne.

IV.—ROME.

The Fourth Empire. ROME.

So the ROMAN wore that royal crown,
As these four into dust went, humbled, down;
And strong was he, and far and wide,

Luke 2: 1

His dominion spread, with *august* pride.

The Cæsars' rule the world.

The CÆSARS ruled:—and they held the world
In their power—and their eagle flags unfurled,
Wherever their conquering feet might tread;
And the world knew its mighty, Roman head.

Matt. 2: 1
Luke 2: 7.
Luke 2: 8.
Luke 9: 13

Then in the days of Cæsarian power,
There came a long-watched-for joyous hour,
When angels announcing, did, full-souled, sing
THE BIRTH OF THE SAVIOUR—THE GOD-MAN KING.

THE KING OF THE JEWS.
Matt. 2: 1
Num. 24: 17.

The King of the Jews, in Bethlehem born;
The hope of the world—the star of the morn;
And he grew to the stature of man—the heir
Of David's crown, King-royal, fair.

Isa. 53: 3. Luke 17: 25. Mark. 15: 14, 13; John 19: 6; *et al.*
But the Jews rejected him—and the crowd
Mobbed him—and madly they cried aloud,
"Away with him, crucify—crucify"—"We
Have no king but Cæsar'—*No king is He.*"

John 19: 2 *Paliurus aculeatus.* Matt. 27: 29. John 19: 3
Then they plated the thorns for his royal crown;
And robed him in scarlet—bowing down;
And they, mocking, cried; "HAIL KING OF THE JEWS!"
And thus did earth's *rightful King* abuse.

John 19: 18. Luke 23: 38. Matt. 27: 37.
So "they crucified him"—and Pilate said,—
In a titular way—above his head,
In the languages,—Greek, Latin, and old Hebrews',
"THIS IS JESUS, THE KING OF THE JEWS."

There he hung on the cross—with thieves he hung;
While his soul with agony fierce, was wrung;
Three fearful hours,—while his blood dropped down
To the earth, from the wounds of th' thorny crown.

Mark. 15: 34.
There—"*Eloi, eloi, lama sabathani,*"
("My God, why hast *thou* forsaken me?")
He cried—in agony, then he died;
His blood flowing down—from his spear-pierced side.

Luke 23: 53. Matt. 28: 1. Matt. 28: 2.
Then they took him down, and in Joseph's tomb
They laid him—amidst its damp and gloom;
Till the morning came of that third—*first*—day,
When an angel came, rolling the stone away.

Matt. 28: 2. Matt. 28: 3. Matt. 28: 4.
All aflash with glory—then sat him there,
The door-keeper; blinding, with lightning's glare
The soldiers—till dead-men-like they fell,
And Jesus arose, conquering death and hell.

Acts 1: 9. Acts 1: 10 Acts 1: 11
Then up to heaven He in grandeur went,
And down his angels, He straightway sent,
To say:—This Jesus shall . . . come again,
So, as He went, in the clouds, the same.

Tiberius.

Then TIBERIUS reigned.—Then he died:

47 Emperors reigned to A.D. 395.

And *forty and seven*, in their pride,
Reigned all, and passed, each one, away;
And the strength of the kingdom did then decay.

Rome divided A.D. 395.

For *division* came—and East and West
Each took a part of that high behest;

Half crown.

And a half-crown wore—till many kings

Modern diversions.

Shared, dividing still, those empire things.

Areadius and Honorius.

ARCADIUS and HONORIUS reigned,
When they, their twin-throne-place, had gained.

93 Emperors in the East; 10 in the West

Till *ninety and three*, reigned in the east,
While, in the west, with *ten*, they ceased.

197 Popes.

But the Popes were a *hundred* and *ninety-seven;*
Who claimed *themselves* the elect of heaven,

31 Sultans.

And *thirty-one* Sultans have been seen,

Constantinople.

Who have reigned in the city of Constantine.

MODERN NATIONS.

IMPERIAL ROME—broken.

Now imperial Rome is broken all,
Into fragments;—strong, weak, large and small;

Its prerogative lost.

It has lost its imperial *prærogare* now,
And the crown rests not on a Cæsar's brow.

All the four empires passed after witlessly filling their God-designed place.

And thus have those empires, four, all passed,
From Babylon, first, to Roman, last,
Have their places all—most witless filled,
As though designing,—with wisdom skilled

Nebuchadnezzar's dream.

And knowing their order—as God revealed
Their place—when in dreams—the eyes were sealed
Of Nebuchadnezzar—and he saw stand,

Sees image

"In vision, the image, great, terrible," grand.

Human form.

That human form,—whose HEAD OF GOLD,

Head of gold.

That NEBUCHADNEZZAR'S crown well-told,

Silver part Medo-Persian

And its BREAST AND ARMS, OF SILVER made,
The MEDO-PERSIAN rule portrayed.

Belly and sides brass Greece.
Legs of iron.
Feet and toes, Rome

Then—THE BELLY AND SIDES OF BRASS, the *third*,
(THE GRECIAN rule,) it well averred.
Then THE LEGS OF IRON—THE ROMAN sway,
To the FEET AND TOES OF IRON AND CLAY.

Downward, head to feet.
Gold to clay.
A complete tale.

What a downward course—from "head to feet,"—
From the GOLD to CLAY—not more complete
Could a tale be—told of degenerate,
Corrupted, and weakened, Imperial state.

Strong and broken.

"Partly strong—partly broken," the final tale;
The clay-mixed iron is no avail
For strength—but, brittle and ready to fall,
It soon shall "be found, no more at all."

Further scenes.

A mountain.

Then, while the king on that image gazed,
By its brightness awed, and "sore amazed,"
A mountain high did before him rise,
Uplifting its peak above the skies.

Stone cut out.
Dan. 2: 34
Falls on the feet.

Then he saw till a stone, let loose ahigh,
Descended,—rushing, crushing, nigh,
Till it fell on the feet of that image there—
Like a bolt of vengeance from the air.

Dan. 2: 34
Feet crushed.

Then those Iron-clay feet were crushed—and all
The image was broken—to dust ground small;
The *gold*,—the *silver*—*brass*—*iron*, and *clay*,
And blown, like threshing-floor-chaff, away.

V.—THE MOUNTAIN KINGDOM.

Stone becomes a mountain.
Dan. 2: 35
Fifth Empire.

Blown away—and the stone at once became
A mountain—to bear an imperial name,
THE FIFTH GREAT EMPIRE,—earth to fill,
And be the upholder of God's high will.

The first mountain, God's dominion.

For that mountain,—*the first*,—was God's domain;
That limitless realm of His own reign—
Without beginning or end of years;
Extended o'er all His shining spheres.

What was the "stone?"
That "stone cut out," was the Kingdom He
Gave to His Son,—that *He* might be
Earth's Ruler—when it, at last, should fall
On that human-form image, and crush it all.

The kingdom given the Son. Dan. 7: 13, 14.

Dan. 2: 35
Then, itself "a great mountain" to stand, at last,
Dan. 2: 44
Forever,—when earthly rule has passed;
When the *four* are broken,—thenceforth to be
Fifth Empire.
The *Fifth* Great Empire eternally.

Kingdom fills the Earth. Dan. 7: 27
With its greatness the whole earth-realm to fill,
Under the heaven—when God's good "will"
Matt. 6: 10.
Shall "be done on earth as it is in heaven,"
Dan. 7: 27
And "the kingdom" shall, "to the saints," be given.

God sets up a kingdom. Dan. 2: 47
"In the days of these"—modern Europe—"kings,"
Who have heired and conquested these Kingdom things,
Shall the God of heaven that Kingdom raise,
To stand forever—to His high praise.

Isa. 32: 1.
Then that King shall, in righteousness, peerless reign,—
CHRIST JESUS THE LORD,—whose vast domain
Shall be filled with peace, and war's red tide
Micah 4: 3
Shall be rebuked—like the deep sea, dried.

Saints take the kingdom. Dan. 7: 18, 22. Isa. 33: 17 Rev. 4: 10
Then—"the saints shall"—coming from every clime,
"Take it"—when comes the measured time:
And their eyes shall the King, in his beauty, see;
And they shall honor him loyally.

The transmuted crown. Rev. 19: 12.
That THORN-CROWN, transmuted to GOLD shall be,
When He comes again—and each eye shall see
Him—and earth's kindreds all, shall wail;
Rev. 1: 7.
And his mockers will, cringing cowards, quail.

Grand hour! earth's rulers have never known,
Such dazzling splendor of crown and throne;
Such honor as his, who, the King, shall be;
Ps. 72: 8.
Whose "dominion shall be from sea to sea."

Dan. 2: 44

Then will Babylonian no more reign;
Nor shall Medo-Persian rule again;
Nor Grecian, nor Roman, shall sceptre sway,—
They, then, will have passed like a dream away.

Earth's kingdoms to become Christ's. Rev. 11: 15. Rom. 14: 11. Phil. 2: 10

For "the kingdoms of" earth shall all, then, "be
The kingdoms of Christ,"—"and every knee
Shall bow to him,"—and, glad acclaim
Shall be, to his own, wondrous name.

One empire finally. Dan. 2: 44

Dan. 7: 18

They shall all, then, into one be cast,
Moulded most grandly strong, and vast;
To stand forever; and, thenceforth, be
The home of the saints, eternally.

God's remarkable method of representing human governments.

How strange that God should have thus foretold,
That the human form—with its *head of gold*,
And metals all, to its very feet,—
Should, man's Empiric days, complete.

Human skill barred. Man's fifth monarchy.

Should, forever, bar all human skill;
Should, forever, foil all human will:
That never again could a monarchy,
Of man's, as a *fifth*, established be.

Napoleon Bonaparte I. His fruitless attempt.

So that Man of Destiny could not stand,
Earth's monarch, and rule the boundless land;
For he, no empire was skilled to build;
That image, without *him*, was formed and filled.

From the stone to the mountain.

Ps. 72: 8.

So *Regnum Lapidis*—Stone Kingdom,—shall be
The *Regnum Montis*—The Mountain,—and we
Shall see human-form-governments, nevermore,
But our Christ shall reign ever, from shore to shore.

The prayer, Matt. 6: 10. Dan. 2: 34 Dan. 7: 27

Oh, Christ! "Thy Kingdom," the best of all,
"Let come," "the stone," at once, let "fall;"
Let the image be broken, the mountain rise;
Let thy throne be set beneath the skies.

Where the image has stood, let the mountain stand;
Num. 14: 11. Let the glory of God fill all the land;
Dan. 2: 34 Let the winds, the chaff blow, far away;
Let the mountain be made from the stone, to stay.*

1 Thess. 1: 10. We wait thy coming to take thy throne;
Matt. 13: 41. To gather the heaven-born sons,—thine own;
Mark 13: 27. We wait, with abated and soul-full breath,
Isa. 25: 9. 1 Cor. 15: 54. To shout our victory over death.

Heb. 9: 28 2 Thess. 1; 9. "Lord Jesus, come quickly"—in all thy might;
"Come,"—end the evil,—make firm the right;
Rev. 22: 20. "Even so, come, Lord Jesus," "come quickly" thou;
Rev. 19: 12. Earth's "*many crowns*" await thy brow.

Gen. 3: 15 Rom. 16: 20. Come,—end earth's kingdoms, and Satan's reign;
1 Thess. 4: 16. Come,—bid thy dead ones live again;
Rev. 22: 12. Come,—give to thy faithful ones reward:
1 Thess. 4: 17. "AND SO SHALL WE EVER BE WITH THE LORD."

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